

3

# COLLECTANEA.

OUT OF

## St GREGORY THE GREAT,

AND

## St BERNARD THE

*Devout, against the Papists who adhere to the doctrine of the present Church of Rome, in the most fundamentall points  
betwenee them  
and vs.*

Ave. de Civ. Dei Lib. 19. Cap. 27.  
Justitia nostra potius constat remissione  
peccatorum, quam perfecti-  
one virtutum.



AT OXFORD;

Printed by JOHN LICHFIELD, and  
JAMES SHORT, Printers to the  
famous University. 1618.

COLLECTANEAE

Q. 10

2. GREGORY  
THE GREAT

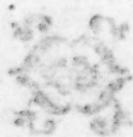
72

ЗАЧАСТИИЯ

Духовные наставления  
преданные им в письмах  
и проповедях



УЧЕБНИК  
для духовных семинарий  
и духовных училищ  
бесцелевый: для  
девиц и юношеских



АТОЧОРОД

Печати по ложи Триады  
и наименование  
имени Григория Праведного

34793.3.HT



# TO THE RIGHT WORSHIPFULL, HIS VERY GOOD FRIEND,

MR GEORGE CHVRCHOVSE,

Maior of the city of New Sarum

in the County of Wiltes. To

*the Justices, and Aldermen his*

*Assistants; and the whole*

*incorporation there: JOHN PARKS*

*wilheth the full fruition of*

*diuine blessings, both in this*

*and that other World*

*to come;*



Hold it a ground  
apparant in rea-  
son ( good Mr  
Maior ) that eue-  
ry euil is so much  
the greater euill,  
by how much the  
more it with-draweth from good;

A 2

from

Tanto aliquod  
malum est pe-  
jus malum,  
quanto magis  
admit de boz  
no. Aug.

## THE EPISTLE

from which principle then, may undoubtedly be drawen this following trueth, *That they deserue ill of the Christian common wealth*, who oppugne the faith by bringing in heresies, or when brought in by others, defend them, because the foundation being ruinous, it is of necessity, *that whatsoever is thereupon built doeth fall*; In somuch, that the most wisest adviser of mankind, our Lord and Saviour, willed his weake Disciples to

*Mat. 16. 11.*

beware of the Leauen of the Pharisees and Saduces, which is interpreted to be the doctrine they taught. From all which, thus much will appeare to all men, that they must beware what,

*Mat. 7. 16.*

*ipsa doctrinæ novitas est de se suspecta, quoniam Christus & Apostoli ejus* is to be suspected, because Christ and his

## DEDICATORIE.

his Apostles deliuereſ ſufficienteſ do- ſufficienteſ  
ctrine for the attaininge of euerlaſting do- do-  
life: And as the holy Evangelift ſaith, trinam ad  
These things are WRITTEN, that vitam aet-  
ye might beleeue, that Iefus is that Christ, nam con-  
that Sonne of God, and that in beleuening quendam de-  
ye might haue life thorough his Name. derunt. Et re-  
Thus is that Catholike faith, which Et Tertullia-  
ought vndoubtedly to be held, that nus, Rectum  
which the ſacred Scriptures doe deli- eſt quod om-  
uer: With theſe we muſt fight againſt nium eſt pri-  
all novell doctri- nes, adulto-  
neſ. Those are the rinum vero,  
weapons, with which we muſt proſli- quod novum  
gate and repel all humane inven- eſt & posteri-  
men. All Decrees of Councils, De- Job. 20.31.  
crets of Popes, Traditions of Chur- Fides Catho-  
ches, and all Writings eſle whatſo- lica, quam in-  
ever, muſt giue place to them. The ho- dubiè tenere  
ly Scriptures are that Torrent or Brook, 1.Sam.17.  
out of which DAVID tooke the ipſe manibus  
ſtones, with which he ouer-threw the hominum  
mighty Goliah; other teſtimonies ſcripſit.  
noſtis

## THE EPISTLE

without these, are as Sauls armour,  
more combersome, than serviceable;  
as arguments drawn from humane  
wisdome: Finally, according to those  
Bookes of the Scriptures, ( saith S.  
Augustine ) we judge frankly of all o-  
ther writings, whether they be of the  
faithfull, or vnsaintfull. Which if it be  
so, there ariseth yet another maine  
point to be marked; That where the  
Scriptures are either locked vp from  
the people, that they may not exer-  
cise them by reading and meditating  
on them; or where they are neglected  
& not opened by preaching, through  
the idleness of Pastors, there must  
needs appere grosse ignorance in  
those that ought to be taught, and  
great sinne remaineth to them which  
should teach; for those which do not  
heare, cannot learne; which wanting,  
presently that evill enemy the Devill,  
ever ready to hurt, first perverting the  
affection,

## DEDICATORIE.

affection, and then blinding the vnderstanding, drawing all men into all errors. This is so farre from any possibility of gaine-saying, that both sides, I meane, Papists and Protestants subscribe vnto it. And although ( God be praised for it) that darke eclipse of the body of the Sunne, doeth not appeare in our *Horizon*, (I meane in this famous Church of *England*) yet are there parts beyond the Seas, which suffer that darknesse, and lye plunged in all thole calamities, which are consequentes of it. Touching this matter ( saith *Alphonsus a Gastro* ) our owne Country of *Spaine* may minister vnto vs plentifull testimonies, in which, not aboue ten yeeres since, in that part of *Cantabria*, which now is called *Averra*, and *Biscaya*, amongst them which inhabite the vplands, sundry errors are found, many superstitions, divers idolatries, insomuch that they

Contra heret.  
lib. i. cap. 13.

citra decem  
annos.

He wrot this a-  
bout the yere  
1534.

## THE EPISTLE

worship the Devill himselfe, appa-  
ring vnto them in forme of a Goate,  
which for certaine is knowne to bee  
practized by them in secret, these ma-  
ny yeeres. In which matter there are  
more wemen than men; for that evil  
enemie knoweth by the first man, that  
it is easier to deceiue a woman than a  
man, and that she will faster hold the  
ill, to which at once she cleaueth. This  
same mischiefe, though not so great  
wee finde likewise in other parts of  
*Spaine*, in which the word of God is  
very seldome preached; for there are a  
mongst them many superstitions,  
heathenish customes, through no o-  
ther cause appearing, but for want of  
Preachers. Thus farre he. By which  
relation, you and all men else may see  
the great miseries that follow the  
want of the word of God, where true  
Religion is asleepe, and the arch-ene-  
my the Devill ruleth the affections,

Practize

## DEDICATORIE.

Practize the Word then by often reading. Be exercised in hearing it preached. By which doing you shalbe the better able to discerne and judge of all doctrines propounded; for where do you reade in the holy Scriptures, or can you from thence conclude, That Lay men ( all except the Clergie ) should bee debarred from receiuing the Communion in both kindes, of Bread, and Wine? Or, that God euer commaunded *Images* to bee placed in Churches, to the intent they should be worshipped? Or, that any sinne, as it is sinne, in its owne nature is *veniall*, and not worthy of eternal death? Or, that wicked men miscreants and vnbelievers, are true members of the Catholike Church? Or, that they in receiving the Sacrament, doe feede upon, & eate the true Body of Christ? Or, that there is any fleshly and orall eating of the naturall Body of Christ in

Leftio lecta  
placet, decies  
repetita pla-  
cebit.

obstatim  
in propria  
-sunt vnde  
-1. 2. 3. 4. 5. 6.

Thinke of these  
points, and in-  
quire of them.

## THE EPISTLE

in the Sacrament . Or, that Ignorance should be the mother of Devotion , that is, the more ignorant , the more devout . Or, that it belongeth to the Pope to graunt Indulgences and pardons to sinners , pardoning them the punishment , to the enduring whereof of the offender is bound , even after the fault is forgiven . For these I say , and a swarne of such new vpstart do-  
ctrines, thrust vpō you by the Church of *Rome* , consult with the Word of God , contained in the Bookes of the Old and New Testament , and you shall find no one step leading to them , but all the contrary , so neere are they to the curse that teach theē . Touching some which points , and divers other maintained against vs , by the contrary erring partie , I haue for your further knowledge and instruction in this small treatise rested my selfe only vp-  
on two famous Doctors of the Church ,

## DEDICATORIE.

Church St. *Gregory* called the greate, sometime Bishoppe of Rome, and St. *Bernard* another Father though of later time, shewing that both these in many of the maine differences, and some of those of his consequence, taught the same doctrine to their churches & hearers, which the church of England teacheth to hers. For the perfection & sufficiency of the Scripture without tradition. In the doctrine of merites, that no workes are meritorious, or worthie of the blisse of the life to come. That there is no faith without workes, and that faith only iustifieth. That concupisence is sinne in the first motions of it. Of the certainty of salvatio in the elect. That there is no freedome in the will to good and holy actions, except it bee made free. Of the frivolous and vaine usurped title, that the Pope should bee called *Universall Bishop*. That the Catholike

8.

2.

3.

4.

5.

6.

7.

8.

## THE EPISTLE

tholike Church which we beleeue in  
the Creed is the whole company of  
the elect only. Of the impossibility for  
any man how regenerate souuer, to  
fulfill the law, now in his corrupt na-  
ture. That there is no inherent righte-  
ousnesse in man, wherby he may be  
iustified before Gods tribunal, but the  
righteousnesse of Christ is imputed,  
being apprehēded by Faith. Meditate  
by reading I pray you vpon these  
pointes, and you shall plainly see that  
the contrarie doctries are at this day  
taught by the Church of Rome, not  
so much contrarie to vs, as they are to  
those which were taught formerly in  
lesse corrupt times, euē by the Church  
of Rome it selfe, so that it resteth strōg  
on our parts to be maintained That  
we haue noe otherwise departed from the  
Church of Rome, than Rome hath from it  
selfe. Gregorie was Pope of Rome a-  
bout the yeere of our redemption by  
Christ

## DEDICATORIE.

Christ 600. so that whatsoever wee  
shall teach and find in him, we and he  
may well make it good against them.  
If he had his escapes & oversights in  
some points of doctrine, according as  
they were then creeping in, & doubt-  
fully held, being of lesse moment and  
waight than those before mentioned,  
& law no further cause of disliking or  
disallowing them, than that time af-  
forded him, in his owne iudgment: as  
we may not ioine with him, in the ap-  
prehending of them; so are we not  
willing to giue any hard or vnjust cen-  
sure touching his person for teaching  
them; But leauing both the builder, &  
that which he builded to their owne  
Master to stand or to fall, we are hum-  
bly to thank our great God for direc-  
ting his knowledg such that it kept the  
maine foundation by Iesus Christ. Oh  
how sweetly doeth he sing that Gos-  
pel-like song! *The felicitie of the Saints*

is

## THE EPISTLE

Mercy, not  
workes.

Not for workes.

Our labour is  
not worthy our  
glory.

anno Domini  
1117.  
about 500.  
yeeres since.  
Iuel. art. 21.  
divis. 8.

is mercy God redrest according to workes,  
though not for the workes. To that blessed  
life wherein we shall live with God and of  
God, no labour can be equalled, no workes  
can be compared. Our just advocate will in  
judgments defend vs for iust, because we  
know and accuse our selues to be unius. Know you this readers, that this is  
Gregorius doctrine, and you will not  
know the doctrine of the Council of  
Trent, some 60. yeeres since establishid,  
and now held and maintained by Paulus  
Quintus the now Pope. St. Bernard  
the other Doctor proposed, liued in a  
time far more corrupt, yet still held &  
preached the maine points that we  
doe. He was (faith Bishop Nell) a  
Monk, & liued at Claravallis in France  
about the same time that Thomas  
Becket liued in England. At which  
time, as it appeareth by his often co-  
plaints the Church of God was mis-  
tably defaced. For thus hee writeth,  
namely

## DEDICATORIE.

namely touching the Cleargie of Rome, *Nihil integri est in Clero &c.* In the whole Cleargie (wherein hee concludeth the Pope, the Cardinalls, the Bishops, and all the rest) there is no part left sound. It remaineth now that the man of sinne, that is Anti-christ, be revealed. From the toppe to the toe, there is no health. The servants of Christ, now serue Antichrist. In Cant. Can. Therefore Bernard, living in a time of <sup>De conversione</sup> <sup>tic.</sup> such corruption, and being carried away with the violence and tempest of the same, must needs in some things not see all. The most reverend Arch-bish<sup>op</sup> that now is, saith thus also of him. Although hee saw not all things yet we finde in him *sanorem partem a lib<sup>er</sup>all professione of many good and sound points agreeable to the Gos-  
pell. Touching the matter of merit by good workes, for iustification by faith alone in Christ, for freewill, for cer-  
taine*

*In his Graces answere to D.  
Hill, seaf. 1. §.  
30. pag. 60. 61.  
andreas. 5. 5. 28*

## THE EPISTLE

taint assurance of salvation in the death and by the strength of our Saviour, and for disliking then the vile life of the Cleargie, how cleare, how pregnant, how copious is he? These things wee teach together with him, and notwithstanding his other slippes, we doubt noebut his soule is with the Lord. He held the foundation by onely faith in Christ, and that our best deeds are but *via regni, non causa regnandi*. The way to the kingdome, not

Digress. 43.5. the cause of raigning. Dr White in  
42. pag. 198. his Treatise of the way to the true  
Church, saith Bernard knewe not the  
present Romane faith. Hee was a Pa-  
pist in none of the principall points of  
the religion. Hee held the sufficiencie  
of the Scripture without traditions.  
Iustification by faith alone. That our  
workes merit not. That no man can  
keepe the law. That a man, by the re-  
stimonye of Gods spirit within him,  
may

## DEDICATORIE.

may be certaine of Grace. That there  
is no such freewill as the popish  
schoolemen teach. These, and such o-  
ther testimonies haue these worthie  
pillers of our Church giuen, vnto that  
worthie and religious man, Bernard.  
The places touching these points al-  
leaged, you shal finde quoted at large  
by me, transcribed by my paines out  
of his owneworkes, as they lie word  
for word, led therevnto by the lear-  
ned workes, especially of your late  
right Reverend Bishop in his severall  
writings against Dr Bishop; touching  
whom, since it did please God to call  
him so soone from you, I will say no  
more at this time but as Salomo saith: *Prov.10.7.*  
*The memoriall of the iust shall bee blessed,*  
*and the righteous shall be had in an ever- Psal.112.16.*  
*lasting remembrance;* And for your  
parts carry about with you this sen-  
tence of the wise man. *That though he* *Sapient.4.13.*  
*departed from you soone, yet fulfilled he*

B

much

## THE EPISTLE

Ostenderetur  
ris nunc tantu  
fata, neque vi  
tra esse sinent.  
Æntid.lib.6. much time : God as it were but shew  
ing him vnto you , & then taking him  
away. The learned paines also taken  
by Dr Morton, the reverend Bishop  
of Chester in his treatise called the  
*Protestants appeale*, I haue vscd herein.  
Whiche two, haue for you and me, &  
all men else of our condition , trode  
such a beaten path , that it leadeth to  
the discovery of all the by-waies in  
vented by the Church of Rome to  
hide that truth, which the Church of  
God hath ever found in the holy  
Scriptures, Councells, and Fathers, to  
the depressing of heresies. O blessed  
Bernard, the spirit of God taught thee  
to teach , That eternall life is purcha  
sed by no merits , but is freely giuen.  
That the merits of men are such , that  
life everlasting is not due for them by  
right ; or that God should bee said to  
doe iniurie , except hee yeeld it them.  
Surely (saith hee) whatsoever is want  
ing

*Obserue Bern:  
Spirit.*

## DEDICATORIE

ing to me of my selfe, I boldly take it  
vnto mee out of the bowels of my  
Lord, because they flowe out with  
mercy. My merit is the Lords mercy.  
Read O man in thine owne hart, read  
within thy selfe concerning thy selfe,  
the witnes of truth, *& thou wile judge*  
*thy selfe unworthy of common lights.*  
These and such other spake devout  
Bernard, but say the Papists so? No,  
they write in a more loftie stile, they  
scorne intreatie or supplication. The  
Rhemists in their Annotations on the  
new Testament, do nothing so much  
as contrary this doctrine, pleading  
their workes to bee meritorious.  
Workes (say they) are the very cause  
of salvation, and fully worthie of e-  
verlasting life. The ioyes of heauen is  
the hire, wages for workes, which  
workes can bee no other, then the va-  
lure, desert, price, worth, and merit of  
the same. Againe, Heaven is our own

*Answ. in Mat.*  
6.v.4. *in Marc.*  
12.v.21. *in Ro.*  
12.v.6. *in Cor. 3.*  
v.8. *& in Tim.*  
*Epift. 1.c.4.v.8.*

*Observe the spi-  
rit of these men.*

## THE EPISTLE

*Annot. in Hebr.*  
6.v. 10.

sight, bargained, and wrought for, & accordingly paid vnto vs, as our hire at the day of iudgement. Marke these, and tell me, whether there can be any greater oppositiō. It sufficeth for me-  
rit ( saith Bernard) to knowe that me-  
rits are not sufficient; nay, say the Rhe-  
mists. Know that good workes are so  
farre meritorious, that God should  
be vniust if he rendred not heauen for  
the same. Is this agreement with the  
Doctors and ancient Church? O no  
beloued, they are seducers that teach  
such doctrine, and seduced are they  
that harken vnto them. Thus much I  
now thought good to say, to giue you  
some light, before you enter to reade  
the whole. Marke and obserue the  
margent notes with the text, and you  
shall discouer a number of blasphem-  
ies vttered by them against the Ma-  
iestie of GOD, as though they were  
men that knowe none of the mercies  
of

## DEDICATORIE

of God in Christ; or if they doe know them, as if they needed them not, establish, as if they were ashamed to acknowledge them, a doctrine of the devise of their owne braine, as full of pride one way as it is of feare, anxiety, and doubt another way. I may not in this bee tedious vnto you, desirous to ende this speech I heartely pray the God of heauen to powre into your hearts the true feeling of all holy cōfort in the holy Ghost; and multiplie his temporall blessings vpon you and yours, make your affaires quiet and peaceable to the increase of your outward welfare; so to liue, that you feare God, and honour the King.

From the Close at Sarum this  
24 Junij. 1612.

*Yours in all loue,*

JOHN PANKE.

## DEDICATION

John the Chor at same spot

— 1 —

ЖИЗНЬ И МИР

# AN HUNDRED TESTIMONIES OF SAINT

GR<sup>E</sup>GORI<sup>E</sup> the Great, some

time Bishop of Rome, shewing

that in all and every of them, he a-

greeth with the Protestants, a-

gainst the doctrine now taught

by his following successors,

the Bishops of Rome.

## S. I.

What is meant by the Rocke.

M A T. 16.



*N* Petra Ecclesie, hoc est, Lib. 3. Epist. 33  
in confessione beati Petri,  
In the rock of the church,  
that is, in the confession  
of Peter.

*Tu es Petrus, et super  
hanc Petram adificabo Ecclesiam*) *Ipsa est  
enim Petra, à qua Petrus nomen accepit, et  
super quam Ecclesiam se adificaturum die-  
xit. Thou art Peter, and upon this Rocke  
will I build my Church. For hee is the  
Rocke, from whence Peter received his  
name, and upon whom hee said he would*

In s. Psal. petr.  
nit. in illa ver-  
ba, Initio tu  
Domine ter-  
ram fundasti.

By Rocke is  
meant Christ.  
They say Peter,  
and then the  
Pope.

## build his Church.

Lib. 18. in c.

38. Job. c. 6.

Christ the foundation.

They say Peter,  
and then the  
Pope.

In sacroloquio quando in singulari numeris fundamentum dicitur, nullus aliud nisi Christus designatur. Wheresoever in holy Scripture, this word Foundation is found in the singular number, it signifieth Christ.

## S. 2.

Perfection and sufficiency of  
the Scripture.In 1. Reg. 1.2.  
c. 3.

Mor. 1. c. 16.

The holy Scripture containeth  
the minde of  
God to us.Ibid. lib. 18.  
cap. 14.All doctrine  
must be confir-  
med by Scrip-  
ture.

**Q**uid cor & animam Dei nisi sacram  
entia Scripturam accipimus. Per eam  
Deus loquitur omne quod vult. What is  
the holy Scripture but the Heart & Soule  
of God; by it God speaketh all that hee  
will.

Eos ad sacre autoritatis paginas vocat,  
ut si vere loqui desiderent, inde sumere de-  
bant quid loquantur, &c. He calleth them  
to the Bookes of the holy Scripture, so  
that he that desireth to speake or preach  
truly, must take from thence that which  
he speaketh; and fetch the grounds of his  
matters, out of the sacred Bookes, that  
he may bring all that he speaketh, to the  
foundation of divine authority, & there-  
upon

Upon settle the buildings of his speech.

*Sancti viri se consilijs Scripture ex toto addicunt, ne videlicet nihil agant, nisi quod ex responsa Scripturarum audiant, &c.* Holy men doe wholly addic themselves to the counsels or directions of the Scripture, namely so as to doe nothing, but they heare by aunswere of the Scripture, because of whatsoever doubts, aduice is sought for in the Scripture, it is there fully found, of all things without exception. And all our munition or armour, yea all things that doe instruct, are contained therein.

In Cant. cap. 5. & in Ezech. hom. 15. & 9. All matters concerning faith and godlinesse are contained in the holy Scripture. They say, we must look for a part thereof in traditions. All our armour against our ghostly enemies.

## S. 3.

*No merit in this life, but death.*

*Visi perituros se absq; ambiguitate pre- sciunt, si remota pietate indiscertur, &c.* The just doe know before-hand, that they shall perish without doubt, if God set mercy aside in the judging of them, because even that which seemeth our just life is but sinne, if Gods mercy when hee judgeth it, doe not excuse the same.

Moral. lib. 8. cap. 9. No merit of heaven by man. They say, yes, by good works.

*Quod si illa sanctorum felicitas miseri- cordia panit. 7.* In Psalm.

cordia est, & non meritis aequiritur, ubi-  
rit quod scriptum est, & tu reddes unicuique  
Eternall life is secundum opera sua? &c. If the felicity of  
mercy only, and is the Saints be mercy, and be not obtained  
not to be pur- by merits, how shall that stand that is  
b-  
sued or gained by written, Thou shalt render unto every man  
merits.

The Papists  
mock at this  
distinction in us:  
but blish at it  
in Gregory.

In Ezechiel,  
hom. 7.  
O. r. justice is  
the imputation  
of justice or  
righteousnesse  
without works :  
for we know &  
confesse our  
selues to be un-  
just as touching  
works.

cordia est, & non meritis aequiritur, ubi-  
rit quod scriptum est, & tu reddes unicuique  
Eternall life is secundum opera sua? &c. If the felicity of  
mercy only, and is the Saints be mercy, and be not obtained  
not to be pur- by merits, how shall that stand that is  
b-  
sued or gained by written, Thou shalt render unto every man  
merits.

according to his workes? If it bee rendred  
according to workes, how shall it bee e-  
steemed mercy? But it is one thing to re-  
nder according to workes ; and another  
thing to render for the workes themselues.  
For in that it is said, according to workes,  
the very quality of the workes is vnder-  
stood, so as that whose good workes shal  
appeare, his reward shalbe glorieus. For  
to that blessed life wherein we shall liue  
with God, and of God, no labour can bee  
equalied, no workes can be compared, for  
that the Apostle telleth vs. The sufferings  
of this time are not comparable in worth  
to the glory to come, that shall be recei-  
led on vs. *Iustus Advocatus noster iustos nos de-  
fendat in iudicio, quia nosmetipos & cognoscimus & accusamus iustos. Non ergo  
in iustis, non in actibus nostris, sed in ad-  
vocatio nostri allegatione confidamus. Our  
just*

just Advocate, will in judgement defend vs for just, because wee know and accuse our selues to be vnjust: and therefore let vs not put confidence in our teares, or in our workes, but in our Advocates allegation or intercession for vs.

## § 4.

## No true faith without workes.

**F**Idens, spes, charitatem, atque operatio-  
nem quamdiu in hac vita vivimus a-  
quales sibi esse apud nosmetipos invenimus.  
¶ We finde that faith, hope, charitie, &c  
good workes, so long as here we liue are  
equall in vs: For looke how much we be-  
lieue, so much also we loue, and how  
much we loue, so much wee presume of  
hope: Of faith and workes also, St. Iohn  
confesseth, saying, He that faith, he know-  
eth God, and keepeth not his Comman-  
dements, is a lyar. For the knowledge of  
God appertaineth to faith, the keeping of  
the Commandements to workes. When  
therefore power and time, and place of true  
working serueth, so much doth a man  
worke, as he knoweth God, and so much  
doth

In Ezech.  
hom. 22.  
No separation  
betweene Faith  
and Workes  
faith Gregory:  
yes, say they, a  
man may have  
true faith, with-  
out good workes.  
The true name  
of Faith is not  
applicable, where  
there is not  
Charity ioyned  
with it, neither  
can there be  
true belief.

where there is  
no loue.

Justification  
before God, con-  
sisteth not in  
proceeding from  
Faith to Works,  
but in the conti-  
nuation of Faith

to Faith, yet this Faith cannot bee separated from Charity and good  
Works.

doth he shew himselfe to knowe God, is  
he worketh good things for Gods sake.  
Every one that is conversant in the exer-  
cise of this life, beleeueth so much as hee  
hopeth, and loueth; and looke how much  
he beleuueth, hopeth, loueth, so much hee  
worketh.

## S. 5.

Concupiscence is sinne in the first  
motions of it.

Moral. lib. 14. c. 9. **R**om. 6. 12. Let not sinne raigne in your  
mortall bodies, that yee should there  
vnto obey by the lust of it. *Non ait nos  
vnu in the very sin, sed non regnet, quia non esse non potest,  
habit, or first non autem regnare in cordibus bonorum po-  
motions of it.* The Apostle saith not, let it not bee,  
but let it not raigne, because it cannot but  
be, but it may be without a kingdome in

Moral. lib. 21. the hearts of good men. And againe. Rec-  
cap. 3. *catum in mortali corpore non esse, sed reg-  
nare prohibuit, quia in carne corruptibili  
non regnare potest, sed non esse non potest.*

The motion or  
fling of concu-  
piscence, which  
is beere called  
unlawfull de-  
sires.

The Apostle forbiddeth not sin to be, but  
not to raigne in our mortall bodies, be-  
cause

cause it may be without raigning in cor-  
ruptible flesh, but it cannot but be there.  
For even to bee tempted of sinne, is sinne  
vnto it; which because we cannot bee al-  
together without so long as we liue here,  
the holy preaching, for that it cannot ful-  
ly expell and drive it out, taketh away  
from it the kingdome out of the habita-  
tion of our hearts, that albeit vnlawfull  
desire, as a theefe doe privily thrust in it  
selfe many times amongst our good  
thoughts, though it enter into vs, yet  
may not haue dominion ouer vs.

Sciendum est quod sunt peccata que à  
iustis vitari possunt, & sunt nonnulla que  
etiam à iustis vitari non possunt. &c. Wee  
are to know, that there are sinnes which  
the iust may avoid, and there are sinnes  
which cannot be avoided in them. For  
whose heart is their abiding in this cor-  
ruptible flesh that doth not fall by fini-  
shier thought, though he be not drowned  
so farre as to the pit of consent: and yet  
the very cogitation of evill things is sin,  
albeit whilst the cogitation is resisted,  
the minde is deliuered from its own con-  
fusion. The mind therefore of the iust, al-  
though

not bee avoyded  
of the Faithfull  
in this life, yet  
hath it not do-  
minion ouer  
them, so that  
that motion or  
fling, even the  
very temptation  
of Sin is Sin in  
vs, but without  
dominion. But  
contrary to this  
beere of Grego-  
ry, do they teach,  
that contupsi-

cence is not Sin  
properly, but on-  
ly called so by  
the Scripture.  
Mor. Lib:18.

c. 5.  
Evill cogitation  
before consent,  
and without  
consent is sinne.  
They say no, not  
before consent  
come.

To decline in  
thought is to fal  
into sinne.

though it bee free from evill worke, yet sometime falleth by evill thought; it falleth into sinne, because there is a declining, at least in thought, and yet it hath not whence afterwards with teares to reproove it selfe, because it first recovereth it selfe, before it fall by consent.

In 1 reg! 6.5.2.

propositum.

Here is the root, originally sin still dwelling and abiding in vs, and the motion of the flesh, the immediate effect thereof of it self also sin. They teach contrary, that originall sinne doth not remain after baptisme; and also that that which remaineth is no sinne.

In Evang hom 3

Wee are not in the world without the sinne, we were brought into the world.

Rom. 7.17. Now it is not I that doe it, but sinne that dwelleth in me. *Peccatum quod se non operari prohibuit motum carnis intellectus; Peccatum autem in se inabitans originalem culpam &c.* By the sinne (saith Gregory) which the Apostle saith he worketh not, hee meaneth the motion of the flesh; and by sinne dwelling in him he meaneth originall sinne; and of originall sinne is caused the sinne of the motion of the flesh; that sinne continuing in vs, cannot now by the power of any teacher be destroyed.

Psal. 51.5. Behold I was shapen in iniquite, and in sinne hath my mother conceived me. *Nam cum Propheta dicat eccl in iniquitatibus &c. Sine culpa in mundo esse non potuit, qui in mundum cum culpa venit.* The Prophet (saith Gregory) could not be without sinne in this world, who came

came with sinne into the world ; and ex-  
poundeth his words to this effect. *Opus*  
*est domine ut miserearis quia ab incepiente* In Psal. psal. 4.  
We have still that  
*vita primordio in peccati forream incidi, &* remaining in us  
*concupiscentia carnalis sordibus inquinata* for which we  
*nativitatis mea initia contraxi.* must crave par-  
 Lord I don at Gods  
 haue need that thou haue mercy vpon me hands. How tea-  
 because even from the beginning of my cheth the church  
 life, I am fallen into the pit of sinne, and of Rome now:  
 haue drawne my first breath, defiled with that in the re-  
 the vncleanness of carnall concupisence, generate there is  
 not only that iniquitie which I haue late- nothing that God  
 ly committed abideth in me ; I haue also hateth ; nothing  
 in me for thee to pardon of the iniquity to stay them fro  
 of old. entering into hea-  
ven.

## §. 6.

*The certaintie of salvation in the elect.*

**I**ntra hac etiam quiredemit, non relin- Mor. lib. 28. c. 7.  
 quit &c. Novit enim conditor noster The spirit of a-  
 quando exurgere persecutionis procellam doption giveth  
 finat, quando exurgentem reprimat &c. A- witnesse to the  
 midst persecutious (saith Gregory vpon faithfull, that  
 1. Cor. 30. 13.) he that hath redeemed vs, they are the sons  
 doth not forsake vs, our creator knoweth of God.  
 when to suffer the storme to arise, & whē  
to

*Ibid. l. 29. c. 12.* to stay it from rising. Hee knoweth how to restraine that for our safegard, which he suffereth for the exercising of vs so going and the vn. forth against vs, that the raging storme certainty of sal- may wash vs, and not drowne vs. Again, vation. But they God so dispensest & orderest (saith he) teach that the temptations of the adversarie, as the *holy spirit doth* not beare vs they come not too many at once, or the witness absolutely those onely whch may bee borne, doe and assuredly, touch the soule which God hath enlightened us are the ned, that albeit by the heat of the touch fumes of God, thereof they torment vs, yet they may not under a condition which is by burning wast and consume vs.

*Ibid. l. 29. c. 12.* *Propheta intuens Santos hoc Ecclesiu* if mee continue tempore specie rensus credere quantos nimis suffering.

*rum certum est electorum numerum sum-*

*Ibid. l. 25. cap. 8. manus transire &c. Etiam bi ad fidem sp.* They that fall a- cies rensus regni veniunt. The Prophet per- may though in ceaved so many in this time of the church respect of our world shew and to believe only in shew, that verily they profession they be passed the number of the elect; For they said for a time to who are not of the number of the elect, believe, yet be- doe believe but in shew, and come to the cause their faith lamb no roote, faith of the kingdome in shewe. And as they never have gaine. *Aurum quod pravis viis persuasio-* true faith.

*Ibid. l. 34. c. 13.* *ante Dei oculos nunquam fuit.* The gold, which

which by Sathan's wicked suggestions, <sup>We must not af-</sup> commeth to bee troden vnder foote like <sup>sure our selues</sup> dirt, was never gold in Gods sight; For <sup>only by confidence</sup> they that can be seduced never to returne <sup>of outward cal-</sup> againe, seeme to loose holinesse which <sup>ling, but the as-</sup> they had after a sort before the eies of <sup>urance must a-</sup> men, but indeed never had it in the sight <sup>rise from the ef-</sup> <sup>fect and testi-</sup> <sup>mony of inward</sup> of God. <sup>grace.</sup>

*Quorum casus utilitate non modica ele-* <sup>Mor. I. 34. c. 13.</sup>  
*ctorum profectibus seruit, quia illorum lap-* When we see the  
*sundum conspicunt de suo statu contre-* falls of them that  
*miscent & ruina que illos damnat istos hu-* fall away we are  
*miliat, &c. The fall of which (worldlings, not to trust in*  
*or carnall men) yeeldeth no small benefit our selues but to*  
*for the furtherance of the elect, because depend upon*  
*while they see the fall of them they trem-* <sup>God only.</sup>  
*ble as touching their owne estate, & the*  
*ruine which condemneth the one, is the*  
*humiliation of the other. For they learne*  
*to trust in the defence of him who help-* <sup>In 1. Reg. lib. 1.</sup>  
*eth frō aboue, whilst they see others fall* <sup>c. 1. moral.</sup> This is the affi-  
*by resting on their owne strength.* <sup>vance of the</sup>

*Quam familiaris orat, suam esse indu-* <sup>faithfull, even</sup>  
*bitanter credit; suam namq. banc civitatem* <sup>an undoubted</sup>  
*esse cognoverat. qui dicebat, scimus quia si* <sup>believe, and</sup>  
*terrestris nostra domus &c. Which heave-* <sup>knowledge that</sup>  
*ly citie Ierusalem, which is aboue, who. tie is theirs.* <sup>the heavenly citie</sup>

soever intirely loueth, doth vndoubtedly  
beleeue it is his owne; for hee knewe this  
citie to be his that said, we knowe that if  
our earthly house of this habitation bee  
dissolued, we haue a building which is of  
God, a house not made with hands, eter-  
nall in heauen.

The like is be-  
fore in the que- The good works and sufferings of this life  
sions of merit. are not meritorious, or worthy of the  
S.3. blisse of the life to come.

Mor. lib. 8. c. 9. A *Pudicum districte indicati, ipsi quoque  
maculas iniquitatis habent, quiper  
manditiam sanctitatis lucent.* Even they  
Our merit is the  
Lords shewing who shine in puritie of holinesse, haue al-  
merit. so their spots of filthinesse, if they bee  
strictly and narrowly iudged.

Ibid. cap. 31. *Quantalibet iustitia polleant, ne quaque  
The Papists now sibi ad innocentiam vel electi sufficiant, si in  
talk of nothing indicio districte requiratur. The very elect  
so much, as of howsoever they excell in righteousness,  
meriting or de- haue not sufficient in them for innocency  
seruing of bea- if in judgement they bee strictly dealt  
ven. withall.*

Ibid. L. 9. c. 18. *Si remota pietate discutimur, opus no-  
Heauen is the strum*

sum pœna dignum est, quod nos remane- reward hire, &  
 rari præstolamus. Restat ut postquam bonū repayment for  
 opus agitur lachryme expiacionis exquirā- good workes say  
 tur quatenus ad aeterna præmia meritum. they. No, saith  
 recti operis subuehat humilitas postulatio- Gregory, whom  
 nis. If wee bee iudged without mercy, our wile yee beleue.  
 worke is worthie of punishment; which Mans workes  
 we exspect to haue rewarded, and there- done by Christ's  
 fore the teares of expiation are to be re- grace, doe con-  
 quised, that humility of prayer may lift dignly, or wor-  
 vp the merit of good worke to the obtai- thely deserve e-  
 ning of everlasting reward. And to the ternall ioy. No,  
 same effect hee maketh the holy man Job are worthie to be  
 to say, *Et si ad opus virientis excrevero, ad puniſhed, and*  
*vitam non ex meritis sed ex venia conva- ſubiect to periſh*  
*leſco.* Albeit I growe to the worke of ver- if God deale ſe-  
 tue, yet I availe not to life by merits, but verely & ſtric-  
 by pardon and favour. And ſo he bringeth midſt our good  
 in David, ſaying, *Non de meis meritis con- works, it be by*  
 fidens ut me ſalvum facias ſupplico, ſed de bumble prayer  
 ſola misericordia tua preſumens impetrare and request that  
 quod de meis meritis non ſpero. I pray thee we obtaine the  
 to ſaue me, not truſting in my owne me- eternal reward  
 fits, but preſuming to obtaine that of thy what religion  
 haue the Papists  
 that plead for

the worthines of our workes, and deride vs when we ſay that our good workes  
 are not worthy of the glory that is to come. *Ibid. l. 9. cap. 11. for Job. Ibid.*  
 in Psalm. paenit 1. for David.

mercy only, which I haue no hope of by  
my owne merites.

a *Mon. 3.1.8.17.* <sup>a</sup> *Quid est quod in hac vita sine quavis*

*benissimi contagij iniquitate peragant?*  
b *Lib. 31. cap. 5.* <sup>b</sup> *Electi quamdiu in hac vita sunt sine quan-*

*tulocurq; culpa contagio esse non possum.*  
c *Lib. 32. cap. 4.* <sup>c</sup> *Nullus in hac vita ita perfectus est ut*

*quamlibet Deo devotus sit, inter ipsa qua-*

*d Lib. 35. cap. 16* <sup>d</sup> *tumcnq; pia vota non peccet.* <sup>d</sup> *Si de his li-*

*vinicu districte discutimur, quis inter ista*

*If our goodworks remanet salutis locu quando & mala no-*

*cannot be purely good, if all that stra pura mala sunt, & bona qua nos habere*

*we doe be pollu- credimus pura bona esse nequaquam possunt?*

*ted and defiled What is there that can bee done in this*

*with the conta- life, without some defilement of secret*

*gion offinne, if contagion? The elect so long as they are*

*God by the eye in this life cannot be without some con-*

*of his severe iudgement doe contagion offinne. There is none so perfect*

*strictly view and in this life howsoeuer devoted vnto God,*

*behold the same, that doth not sinne amidst his most holy*

*then cannot any and religious desires. If God doe narrow-*

*good works of ly fist our doings, what place is there left*

*ours bee truly said to bee mor- for salvation, when our evill doings are*

*theie of the bea- merely evill, but the good things we be-*

*venly glory. leue we haue, cannot be purely good.*

*Bernard de grat.*

<sup>2. Tim. 4.8. Henceforth is laid up for</sup>

<sup>& lib. arbit. in fine.</sup> *me a crowne of iustice, which God that iust*

*inde*

judge will render unto me at that day. *Est ergo quam Paulus expectat coronam iustitiae*, doth the Church contrary to this, *sed iustitia Dei non sua; Iustum est quippe*, of Rome now *ut reddat quod debet. Debet autem quod teach. saying*, *pollicitus est, & hac est iustitia, de qua pra-* that if God as a *sumit Apostolus, promissio Dei. It is a iust judge ren-* crowne of Justice which St Paul expect- der the joyes of *beauen as a* *eth, but of Gods iustice, not his owne; For crowne of iustice* then were they *it is iust that God pay that which he ow-* before iustly de- *seth, and this is the Justice whereof the serued, and the* *Apostle presumeth, even the promise of suffering of them* *that deserved* *God. Againe. Iustitia nostra dicitur, non* them were in *qua ex nostro nostra est sed qua divina lar-* *iust proportion* *gitate sit nostra. It is called our iustice* *worthy of them.* (saith Gregory) *not which is not ours as* *Is not this wor-* *of our owne, but which by the gift of* *tly doctrine* *Greg. Mor. 1.24* *God becommeth ours.* *cap.5.*

*Quis nihil boni sibi, sed totum gratia Dei* *tribuunt, scientes se nihil habere quod non* *In crowning our* *acceperunt; hoc enim operatus est in eis, qui* *justice, it is ve-* *vasa misericordia fecit eos. The elect and* *rified which is* *faithful attribute no good to themselves, but all wholly to the grace of God; know-* *said in holy scrip-* *ture: Hee crow-* *ing that they haue nothing that they* *cy and loving* *kindnesse.*

In Psalm Psal. 7. It is not grace that doth all, say the Papists now. The just doe attribute all to grace, saith Gregory.

haue not receaued, for hee hath wrought it in them, who hath made them vesseils of his mercy.

In Ezech. 9. *Præveniens gratia liberum in eo arbitrii sum ficerat in bono, libero arbitrio eandem gratiam est subsecutus in opere.*  
This did Gregory speake of S. Paule, and the same is true in us.

The preventing grace of God maketh the will free in that that is good, & then we by free will doe in worke followe the same grace.

## S. 8.

*There is no freedome in the will, to good & holy actions, except it be made free.*

Greg. Mor. lib.

16. cap. 10.

We haue no power in nature to liberio arbitrio bonum quod iam appetimus follow when agat nobiscum. The heavenly grace doth grace doth lead. first of all without vs worke somewhat in vs that our freewill following, he may do with vs that good, wherevnto wee are reformed our wil now become willing.

and wrought in us the loue of righteousness, we by this work of grace in us *Divina nos bonitas ut innocentes faciat arbitrium sequitur. The goodnes of God preventeth vs to make vs innocent, and our*

our freewill followeth the same grace. doe thenceforth

*Quod verba predicationis Dei ab auri- bus ad corda descendunt, solo divino mune- re agitur &c. Per internam gratiam solus omnipotens Deus predicantium verbis ad corda audientium invisibiliter aditum pre- stat. In somuch that the words of the preacher, doe descend from the eare to the heart, it commeth to passe by the onely gift of God who by inward grace invis- bly giueth passage for the wordes of the preacher to the harts of them that heare.*

apply our selues to worke with grace, and the worke that wee do is Gods work and it is our worke, yet no o- therwise ours but that by the gift of God it is wrought in vs, and so becom- meth ours.

*Ipsa perfectio nostra culpa non caret nisi  
hanc severus index in subtili lance exami-  
nis misericorditer penset. Our very perfec-  
tion is not free from blame, vniessle God  
in the precise ballance of his merciful ex-  
amination do mercifully weigh the same.*

Mor.lib.5.cap.9  
All our righte-  
ousnesse if it bee  
narrowly sifted,  
is found vniust,  
and defective.

## 6. 9.

*Our righteousness is Christ's  
righteousness.*

Mor.lib.3.c.11.  
The righteousness  
of the law, is not  
fulfilled in vs,  
but upon our  
true repentance,  
God reputeth us  
innocent for  
Christ's sake

*Per hoc cuncta iustificat quod cum quis si-  
ne peccato est pro peccatoribus damnas. God through Christ doth iustifie vs, be-  
cause for vs sinners, hee condemned him*

who was without sinne.

*In Ezecl. hom. 7. idem in Evang. hom. 25.* *Iustus advocatus noster iustos nos defen- det in iudicio quia nosmet ipsos & cognoscamus & accusamus iniustos. Paratus est De-*  
*The Papists now us paenitentiam nostram nobis ad innocentiam depuicare. Our iust advocate will in- speake of a rig- giousnesse inbe- rent which Gre- gory never thought of.* *judgement defend vs for iust, if we know and accuse our selues to be vniust; God being ready for his sonnes sake to repute vnto vs our penitency for innocencie.*

## S. 10.

Faith excludeth not all feare and doubts.

*Mor. 1. 22. c. 14.* *Et id est ipsa que ad bona alia capescenda nos imbuunt, plerunque in exordiis suis nuntiat & solida est; & iam certissime habetur, & tamen de eius fiducia adhuc sub dubitatio- ne trepidatur: Pars namq; eius primus acci- cannot have a pientur ut in nobis postmodum perfecte com- doubtful feare pleatur. Faith it selfe which seasoneth vs which is distrust to the receiuing of other graces, com- full of God. monly in the beginning thereof is both wavering and sound; wee already most certeinly haue it, and yet of the assu- rance thereof we feare and doubt: For we first receiue a part of it, that it may bee af- terward*

terward perfectly fulfilled in vs. He bring-  
eth for example hereof, the poore man in beleefe, certain-  
the Gospell to whom Christ said, Marke tie and uncer-  
9. v. 23. 24. *If thou canst beleue, all taintie, assurance*  
*things are possible to him that beleeweth.* and doubt may  
And he answered; *Lord I beleue, helpe* be blended toge-  
*my vnbeliefe.* *Vno eodemque tempore cla-* the same man,  
*mabat se etiam credere & adhuc ex incre-* why doth the  
*dulitate dubitare.* At one and the same Church of Rome  
time ( saith he ) he cryed that hee did be- now teach the  
leeue, & yet still did doubt by vnbeliefe. contrary, saying  
*Vno eodemq[ue] tempore is qui nec duns perfecte* that faith ex-  
*crediderat simul & credebat, & incredulus and doubt.*  
erat. At one and the same time ( saith hee ) indeed commen-  
in another place ) hee which did not per- ding a feare vn-  
fectly beleue, did both beleue, and was to vs, doth not  
also vnbeleeuing. And yet in another meane a doub-  
place he saith. *Sap[er]e contingit ut fides jam tingfear, such*  
*in mente vigeat, sed tamen ex parte aliqua as is contrary to*  
*in dubietate contabescat. Vnam eandemque assurance of*  
*mentem & certitudo solida fidei roborat, & faith, but such as*  
*tamen ex aliquantula mutabilitate perfidia is contrary to*  
*aura dubietatis versat.* It often falleth out, presumption &  
that faith now is growing in the minde, pride, and trust  
and yet by doubting it languisheth in in our selves, &  
in some part; that certaineiy of sound impartheth hu-  
faith strengtheneth one and the same mility, lowlines  
mind, of mind, distrust  
of our owne

Greg. Ibid.

strength, that we  
may reliue upon  
the strength and  
power of God.  
Mor. lib. 10.  
c. 8.  
Idem ibid.

He hoped in  
faith, yet wave-  
red in vnbelief.

mind, which notwithstanding the winds  
of doubtfulnesse shaketh by some muta-  
bility of vnbelief, as namely saith hee of  
the man before mentioned. *Per fidem spi-  
ratus, & per infidelitatem fluctuans dicebat,  
&c. et exorare certus iam per fidem capi-  
rat, & adhuc incertus undas perfidia ex in-  
credulitate tolerabat.* Hoping by faith, and  
wavering by vnbelief, he said, Lord I be-  
leeue, helpe my vnbelief. He began to  
pray (saith he) certaine now by faith and  
yet being vncertaine hee bare the waues  
of vnbelief.

## S. II.

*There is no Purgatory or third Place  
after this life.*

Dial. 4. c. 39.  
Then it is no  
proofe for war-  
rant of a Purga-  
tory after this  
life.

Mor. super Job  
lib. 8. c. 8.  
If after death  
there be no de-  
liverance, if

*Hoc de igne tribulationis in hac nobis vi-  
ta exhibito potest intelligi.* The fire spo-  
ken of in S. Paul. 1 Corinth. 3. 13. may be  
ynderstood of the fire of tribulation, ap-  
plied vnto vs in this life.

*Quem neququammodo misericordia e-  
ripit, sola post prasens seculum iusticia ad-  
dicat, &c.* Whom Mercy now deliuereþ  
not, him Justice onely after this world  
impri-

imprisoneth. Heereof Salomon saith, that in whatsoeuer place the tree falleth, whether toward the South, or towards the North, there it shalbe; because at the time of a mans death, either the good Spirit, or the evill spirit, shall receiue the Soule going from the Body, he shall hold it with him for euer, without any change, that neither being exalted, it can come downe to punishment; nor being drowned in eternall punishments, can thence-forth rise to any remedy of salvation.

Gregory writteh an Epistle to his friend Aregius a Bishop, to comfort him, wherein it is worthy to be observed, how constantly hee carrieth himselfe to the doctrine of the Scriptures. Amongst other words we reade these, *Indecens est de illis radio afflictionis addici, quos credendum est ad veram vitam moriendo pervenisse, &c.* It is vndecent for vs to giue our selues to long affliction of sorrow for them, whom we are to beleue to haue come by death vnto the true life. They haue haply iust excuse of long sorrow, who know not any other life, who doe not beleue the passage from this world, to bee to a better

World,

there bee no change, but as the Angell either good or bad receiveth the Soule out of the body, so it continueth for euer, either exalted in ioy or drowned in punishment; then there can bee no Purgatory, then there can be nothing but either heauen or hell, where they that come shall abide for ever.

Lib. 7. indic. 2. epist. III.

Heere is no place for Purgatory, for heere he teachebeth vs to beleue, that the faithfull in death do attaine to true life, and that their passage from this world is to a

better, neither World, but we who know, who belieue  
 doth be acknowledg and teach this, are not to be too heavy for  
 ledge any use of the dead, lest that which with others car-  
 Prayers, Masses, Trentals, and other offices and obsequies for  
 rieth a shew of piety, be to vs rather a ma-  
 the dead, who contrary to that which hee himselfe doth  
 ther of blame. For it is in a maner a kind of  
 saith that our teach. *And then citing the words of Saint*  
 devotion and *Paul, 1. Thess. 4. 13. addeth. This therfore*  
*loue yeeldeth no seeing we know, we are to haue a care, as*  
*fruit or profit to them.* I haue said, not to bee afflicted for the  
 dead, but to bestow our affection vpon  
 the living, to whom our piety or devoti-  
 on may be profitable, and our loue may  
 yeeld fruite.

## §. 12.

No carrying about of the Reliques  
 of the Saines.

Lib. 3. epist. 30 **I**N Romanis & totius Occidentis partibus  
 Is the doctrine omniō intolerabile est asque sacrilegum,  
 of the Church of Rome, the same si sanctorum corpora tangere quisquam for-  
 that it was of tasse presumpserit, certum est quia bac te-  
 old? merit as impunita nullo modo remanebit. In  
 They now pull the Romane Church, and the whole We-  
 the Reliques fro sterne parts, it was a thing altogether in-  
 the bodies of tolerable

tolerable, and a matter of factiledge, to <sup>their imagined</sup> presume to touch the bodies of the Saints; and if any man doe presume so to do, certaine it is, that his rashnesse shall by no <sup>Saints and martyrs: they umbury them out of</sup> meanes remaine vnpunished. And then kisse them, and <sup>their graves,</sup> having shewed divers examples of them, carry them a- <sup>bout, all which</sup> who adventuring too neare to the stirring or <sup>Gregory heire</sup> touching the Bodies of some holy Persons, <sup>misketh.</sup> were thereupon greatly frightened, or by death miscaried, he concludeth, Who then knowing these things can be so rash, as that he will presume, I will not say, to touch the Bodies of such, but in any sort to looke vpon them.

## S. 13.

*The Faith and Religion of the New  
Testament, differeth not in  
substance from the Old.*

**H**abet vineam universalem scilicet Ec- In Evangel. clesiam, qua ab Abel iusto, usque ad ult. hom. 19. timum electum, qui in fine mundi nascitur. The church be- rius est quot sanctos pertulit, quasi tot palmi fore Christ, was tes misit. God hath his Vineyard, even the <sup>a part of that</sup> Church which Universall Church, which yeeldeth so <sup>bath beene called</sup> many branches as it bringeth forth Saints <sup>Catholike since</sup> from

Christ's time  
If our faith be  
the same with  
the faith of the  
fathers of the old  
testament, then  
must it needs bee  
the Catholike  
faith.

Idem in Ezecl.  
hom. 15.

The catholike  
Church is now  
understoode to  
containe all the  
faithful from the  
beginning of the  
world to the end.

Of the catholike  
Church, there is  
but one body and  
one spirite which  
quickneth that

we all partakers

of that spirite.

In psal. psal. 5. patribus quae in novis doctoribus fuit. In the  
whether we re- old Father was the faith, hope, and chari-  
ty, them that

were before the incarnation of Christ, or them that come after, they both  
make but one body, and therefore the holy Ghost as the Soule is but one and  
the same to both. In Ezecl. hom. 16.

from righteous Abel, vnto the last Elect  
that shalbe borne in the end of the world.

*Una est Ecclesia electorum praecedenti-  
um atque sequentium. Prateret omnes fidei  
qui ab Adam, in hunc usque diem fuerint,  
quive futuri sunt quamdiu mundus dura-  
bit, veram fidem profidentes ad eandem Eccle-  
siam pertinent.* There is but one Church  
of the Elect, both before and since the  
time of Christ: moreover, all the Faithfull  
who haue beeene from Adam till this day,  
and shall bee to the Worlds end, profes-  
sing the true Faith, doe belong vnto the  
Catholike Church.

*Sicut est una anima quae diversa corporis  
membra vivificat: ita totam simul Ecclesi-  
am unus Spiritus Sanctus vegetat & illu-  
strat.* As it is but one Soule which quick-  
neth the divers members of the body, so  
one holy Spirit giveth life and light to the  
whole Church.

*Eadem fides, spes, charitas in antiquis*

*patribus quae in novis doctoribus fuit.* In the  
old Father was the faith, hope, and chari-  
ty, them that

were before the incarnation of Christ, or them that come after, they both  
make but one body, and therefore the holy Ghost as the Soule is but one and  
the same to both. In Ezecl. hom. 16.

ty,

ty, as in the new teachers, namely the Apostles and the rest.

*Quod apud nos valet aqua baptismatis, Mor. 1.4.c.3.  
hoc egit apud veteres vel pro maioribus vir-  
tus sacrificij, vel pro his qui ex Abrabe  
stirpe prodierant mysterium circumcisionis.*

Looke what the Water of Baptisme avai- *The Fathers of  
leth with vs, the same with the old Fathers the Old Testa-  
did either faith onely for Infants, or for ment had the  
them of elder yeeres the power of sacri- grace and effect  
fice, or for them that came of the stocke of Baptisme as  
of Abraham, the Sacrament of Circumci- well as we.*  
sion.

*Sive hi qui electi in Testamento Veteri  
fuerunt, sive hi qui in Novo Testamento se-  
cuti sunt, nimirum constat, quia omnes ex In Ezech.  
amore Trinitatis accensi sunt, &c. Ad ve- hom. 16.*

*ram speciem ex Trinitatis sunt cognitione  
decorati. Whether we respect or reckon  
the Elect in the Old Testament, or they  
that followed in the New, they were all  
enkindled with the loue, and adorned vnto  
true beauty, through the knowledge  
of the holy Trinity.* *The Fathers of  
the Old Testa-  
ment in the V-  
nity of Godhead,  
did see distinctly  
three Persons,  
the Father, the  
Sonne, and the  
holy Ghost.*

*Apostoli à Prophetarum dictis ut fortes  
persistenter, fidem integrum acceperunt.* *In Cant. cap. 5  
The Apostles received the whole faith, to  
the*

In Ezech.  
hom. 6.

*The law & the  
prophets and the  
Gospels and the hoc etiam Propheta; quod denuntiant Pro.  
preaching of the pheta, hoc exhibet Evangelum; quod exhib.  
Apostles, have all bniit Evangelium, hoc predicaverunt Apo.  
delivered only stoli per mundum. Looke what the Law  
one and the same  
thing.*

Ibid.

*Christ confirmed exhibited, and what the Gospell exhibi.  
the same faith bited, the Apostles preached through the  
and religion,  
which the Jew.*

*ish Church be-  
fore received, &c. In est testamento veteri, testamentum  
added nothing novum &c. Prophetia testamenti novi, tri-  
touching the stamentum vetus est, & expositio testamen.  
substance of do-  
tri veteris, testamentum novum. The two*

*The Apostles in Testaments differ not in any thing one  
preaching the from the other, the new Testament is co-  
Gospell said no tained in the old. The old Testament is a  
other things but those which the prophecie of the new, and the new Testa-  
prophets and ment the exposition of the old.  
Moses did say  
should come.*

5, 14.

*What was said to Peter Mat. 16. whatfor-  
ever thou bindest &c. was Spoken  
to the whole Church.*

Unio-

**V**niuersali Ecclesie dicitur, **Quod-** In 1. Reg. lib. 6.  
 cunq; ligaveris, &c. It was said to cap. 3.  
 the Vniversal Church, Whatsoeuer thou *The Pope is an*  
 bindest in earth, shall be bound in Hea- *usurper against*  
 uen, &c. *God and the*  
*Church.*

## S. 15.

How farre God suffereth Sin, and  
 guideth the wicked actions  
 of wicked men.

M. Or. 1.1. c. 2.  
 & lib. 16. c. 23.

There is much  
 good wrought  
 out of evill,  
 which could not  
 be without evil.  
 Hereupon the  
 malicious Pa-  
 pists say, that we  
 make God the  
 author of sin.

**O**mnipotens Deus quod fieri prohibet,  
 iniustum est ut fieri finat. In ultimum abire  
 non finit iniustum, quod iniuste fieri permisit.  
 It is just, that the Almighty God suffer  
 that to be done, which notwithstanding  
 he forbiddeth to be done, neither suffe-  
 reth he that vniustice to go vrevenged,  
 which he iustly suffered to be done.

*M*irum modo sit, ut quod sine voluntate Dei Ibid. lib. 6. c. 12  
 agitur eius voluntati contrarium non sit, To God we at-  
 quia dum in bonum usum mala facta vertuntur, tribute no more  
 eius consilio militant, etiam que eius consilio but that be vo-  
 repugnant. It commeth strangely to passe, mitteth, & wise-  
 that that which is done without the will ly ordereth, and  
 of God, yet is not against his wil, because iustly useth to  
 whilst evill deedes are turned to good his purposes the  
 fin of man: and

D

vsc,

so much their vse, those things shew the Counsell and  
owne Pope Gre- Will of God, which notwithstanding are  
gory saith. repugnant vnto it.

Consider the act  
of sin in it selfe, *Ab inquis factane inordinate eveniam  
it is properly and ipse disponens.* God disposeth the doings  
only the worke of wicked men, that they may not befall  
of man: but if vnorderly.

we consider it  
in the circum- *Unus idemq; Spiritus & Domini appellatur & malus; Domini per licentiam po-*  
stances and or- *der, it is rightly testatis iusta, malus per desiderium voluntatis the worke tatis iniusta.* It was the spirit of the Lord  
of God. *(that vexed Saul) by leaue and licence of*  
Moral.lib. 18. *iusit power; but an evill spirit by desire of*  
cap.17. *Mor.lib. 2. c.6. vniust will.*

It was the Spirit *Omnis Diaboli\* potestas\* iniusta est, &*  
of the Lord, that *tamen permittente Deo, omnis potestas ista. The will of the diuell is altogether*  
vexed Saul. *For \* potestas, reade \* voluntas vniust, but his power which of Gods per-*  
mission only he hath, is altogether iust.

Ibid.l.18.c.3. *Deo ad usum iusti iudicij & iniusta Diabolus voluntas servit.* The vniust will of the  
Ibid.l.2.cap.6. *divell serveth G O D for the vse of iust judgment.*

Moral.lib.6. *Inde coacti sunt Dei voluntatem pera-  
c.22. *gerere, unde hanc moliti sunt astute commu-*  
Albeit God by *tare. Cum se estimant eius miracula per-*  
his wisedome & *sequendo abscindere hac nimirum compulsi-*  
power doe turne *sunt**

sunt nesciendo dilatare. Hoc ad pietatis sua the evill of mi-  
 obsequium redigit, quod contra illum hu-  
 mana crudelitas exarxit. Cui cognita debet ked men to his  
 nostra actio devotè famulari, ne ei etiā no- good purpose &  
 cons servias, si hanc superbiens declinat. it not as with  
 Thereby Iosephs brethren were compel- therein to serve  
 led to doe the will of God, whereby they God, but to fol-  
 subtilly thought to defeate the same. The low the sinfull  
 Jewes by persecuting, thought to cut off lusts of their  
 the miracles of Christ, but were compel- owne wicked  
 led vnvittingly to spread the same fur- hearts, & ther-  
 ther. God forceth that to the service fore are iustly  
 of his piety, wherein humane cruelty punisched for the  
 burneth or rageth against him. Our acti- doing of it. As  
 on even against our will serveth the hea- festsly in these  
 uenly will of God, when in our pride it is seene mani-  
 shunneth the same. examples.  
 but God by his secret hand guideth it to go one way rather then an other.  
 Wickednes issu-  
 eth wholly out  
 of mans heart:

## S. 16.

The anciēnt Church knew not the  
 idolatry used now in the Church,  
 of Rome, in worshipping  
 of Images.

Idico dudum ad nos pervenisse, quod fra- Lib.7 Ep.109.  
 ternitas vestra quosdam imaginum ado-

patores aspiciens easdem Ecclesia imagines  
confregit atq[ue] proiecit. Et quidē zelū vosne  
quid manu factum adorari possit habuisse  
laudavimus, sed frangere easdem imagines  
non debuisse iudicamus, &c. I certifie you  
(saith Gregory, to Serenus Bishop of Mal-  
filia) that it came of late to our hearing,  
that your Brother-hood beholding some  
worshipping Images, did break the same  
Church-images, and threw them away.  
And surely, I commended you that you  
had that zeale, that nothing made with  
hands should bee worshipped. But yet I  
judge, that you shoulde not haue broken  
those images. For therefore is the picture  
vsed in the Church, that they who are not  
learned by Booke, may yet by sight reade  
vpon the walles, those things whiche they  
cannot reade in Bookes. Therefore your  
Brother-hood shoulde both preserue the  
images, and forbid the people the wor-  
shipping of them, that both the ignorant  
may haue whence to gather the know-  
ledge of the History, and the people may  
not sinne in worshipping of the Picture.

Idem l.9 ep. 9. Convocandi sunt dispersi Ecclesia filii eisq[ue]  
Scripturae Sacre est testimonijs ostendenda,  
quia

quia omne manufactum adorare non licet,  
quoniam scriptum est, Dominum Deum tuum  
adorabis, & illi soli servies. The Children  
of the Church are againe to bee gathered  
together, and it must be showen by testi-  
monies of the Scriptures, that it is not  
lawful to worship any thing that is made  
with hands, because it is written. Thou  
shalt worship the Lord thy God, & him  
only thou shalt serue.

*Frangis non debuit quod non adorandum* Greg. ibid.  
in Ecclesys, sed ad instruendas solummodo  
mentes fuit nescientium colloquatum. That  
ought not to be broken, which was not  
set vp in the Church to be adored, but on-  
ly to instruct the ignorant.

*Scio quidem quod Imaginem Salvatoris* Lib.7. epist. 54  
nostris non ideo petis ut quasi Deum colas, Heere we see  
sed ob recordationem filii Dei, ut in eius a- that Gregory  
more recalescas, cuius re Imaginem videre dath not instruct  
consideras, &c. I know verily (saith Gre- Secundinus, as  
gory to Secundinus) that thou doest not the Papists now  
therefore desire the Image of our Saviour adayes doe their  
that thou mayst worship it as God, but Schollers. As to  
for a remembrance of the Sonne of God, to it, for that be  
that thou mayst become fervent in his condemneth;  
loue, whose Image thou considerest thy But will he bin  
selfe

to understand  
that these devo-  
tions belong only  
to God, & there-  
fore that he must  
beware not to  
put the image in  
the place of God  
to doe to it those  
duties of religi-  
ous humiliation  
which are proper  
to God alone.

Ibid. lib. 9. c.  
pist. 9.

Not to worship modis devita ; but to  
images, but to  
bowe them for  
remembrance,  
not to fall downe  
before them but  
to worship christ  
whome we re-  
member by the

selfe to behold. And wee verily fall not  
downe before it, as before the Godhead,  
but we worship him whom by the Image  
we remember, either as borne, or hauing  
suffered, or now sitting vpon his Throne;  
and whilst the Picture, as it were a wri-  
ting, bringeth to our remembrance the  
Sonne of G O D, either it rejoyceth our  
mind as touching his resurrection, or ap-  
peaseth it by his passion.

*Si quis imagines facere voluerit minime  
prohibe : adorare vero imagines omnibus  
modis devita ; sed hoc solicite fraternitas  
sua admoneat, ut ex visione rei gesta ardore  
compunctionis percipient, & in adoratione  
soli omnipotentis sancta Trinitatis bumi-  
ller prosteruantur. If any man will make  
images, forbid him not: but by al meanes  
avoide the worshipping of Images: But  
this let your Brother-hood caretully ad-  
vertise them, by the sight of the story, to  
gather serueney of compunction, but  
humbly to fall downe or kneele in the  
worship of the holy Trinity onely.*

§. 17.

*The Bookes of the Machabees are  
not Canonicall Scriptures of the  
crafnes of the Scriptures,  
and fulnes without  
traditions.*

Mot.lib. 19.c.  
16.aut.13.

*Non inordinate agimus, si ex libris, licet The church of  
non Canonicis, sed tamen ad adificatio- Rome now doth  
nem Ecclesia editis testimonia proferamus. accuse all those  
We doe not deale disorderly, if we doe that refuse the  
bring forth testimonies out of bookes Machabees ( of  
that are not canonicall; yet are published which Gregorie  
for the edification of the Church. beere speakebth)*

*In hoc volumine, omnia qua eruditunt, for canonicall  
cuncta qua edificant scripta continentur. In Ezech.l.r.  
libri sacri ad loquendum nobis quasi quedā hom.9.ad finē,  
argentis vena sunt. In this volume are all The church of  
things which doe instruct, and which doe Rome now ac-  
edifie conteined. The holy Bookes are curseith all those  
vnto vs to shew vs how to speake, as cer- that doe not re-  
taine veines of siluer, &c. verence traditi-  
ons unwritten,*

*Sepè heretici dum sua student perversa as they doe the  
aſtrucere, ea proferunt qua in ſacrorum li- written word.  
brorum paginis non tenentur. Hererikes Mor.l.18.c.14.  
doe vſually for the confirmation of their in princ.  
The Papists are*

these heretikes: from the written word, they fly to traditions unto them.

Lib. 4. epist. 40 ad I heod. Medicum.

Gregory ex.

barrett Laymen The Papists forbidd them.

perverse opinions suggest such proothes as are not found in the Scriptures.

*Sicuti terreni Imperatoris scripta acciperes, non quiesceres, nec somnum oculis dicas priusquam scripta illa agnoveres; Imperator caeli, Angelorum ac hominum Deus tibi pro vita tua epistolas suas transmisit, & tamen eas ardenter legere negligis: Stude to the reading of ergo queso, & Creatoris tui verba meditate the Scriptures. before, Quid est autem Scriptura Sacra, nisi Epistola omnipotentis Dei ad creaturam suam? Wheresoever thou receiuest the Letters of an earthly Prince, thou doest not rest, nor giue sleepe to thine eyes, before thou doest vnderstand those Letters. The Emperour of Heauen, and God of Angels and men, sendeth his Writings vnto thee for direction of thy life: & yet thou doest neglect to reade them earnestly. Study therefore, I pray thee, and meditate on the words of thy Creator. Learn the mind of God in the word of God; for what is the holy Scripture, but an Epistle of the Omnipotēt God vnto his Creature.*

Lib. 1. hom. 6. super Ezech.

*Magna utilitatis est ipsa obscuritas eloquiorum Dei, quia exercet sensum----ut*

exer-

exercitatus capiat quod capere nequit, o-  
sos habeat quoq; adhuc maius aliud; quia  
sunt cunctis sacra scriptura intelligentia  
effet aperta, vilesceret, qua in quibusdam  
tosis obscurioribus inventa animum reficit.

The very obscuritie of the Scriptures of God, is of great profit and commoditie, because it exerciseth the vnderstanding, that he that is exercised in them may understand that which he could not; he that is idle may haue also some more occasion to search them because if the meaning of the holy scripture were plain in al things, it would be of no account, which being found out in certain obscure places, doth refresh the minde.

To oppose the obscuritie of the Scriptures to deterre men from the reading of them is a very frothy argument and condemned by Gregory.

Scriptura quasi quidam fluvius est, ut Epist ad Leand.  
dixerim planus & altus in quo & agnus cap.4. sup. mar.  
ambulet & Elephas natet. The Scripture is as it were a certaine river as I haue said shallow and deepe; wherein the lambe may goe or walke, and the Elephat swim.

s. 18.

The Catholike Church in the Creed, is belieued, not seene; and consisteth of all the elect only, and excludeth the reprobate out of it.

IN

Mor. l. 28. cap. 6  
The distinction  
of visible & in-  
visible Church,  
must not be take  
away.

Gregory denieth ming in the flesh vnto the Church, sepa-  
that wicked me, rated the bounds thereof, by the inward  
and such as are  
the limbs of Sa-  
than, may bee  
truly members  
of the body of  
Christ, or that  
they belong to  
the Catholique  
Church. The Pa-  
pists affirm they  
persecutionibus superandam, ipse super qui  
may.

adficata est evidenter ostendit, cum ait,  
In Ps. 5. poenit. Porta inferi non pravalebunt adversus eā.  
post principiū  
& in principio

Sanctam Ecclesiam de sanctis in aeternā  
permansuris constructam, nullis huic vni-  
versitate affim they persecutio-  
nibus superandam, ipse super qui  
may.

The glorious ti-  
ta. &c. He vpo whom the Church is buil-  
tles of Sponsa &  
Catholike  
Church, doe pro-  
perly belong and  
appertaine unto be overcome with any the persecutions  
the faithfull and of this life, when he saith, The gates of hell  
elect of God. The shall not prevail against it. The whole ho-  
Church of Rome  
now saith that ly vniuersall Church is one body, establi-  
shed

**I** N carne Dominus ad Ecclesiam venit  
---fines Ecclesia occulti iudicij distinx.  
**I**ntra has mensuras sunt omnes electi, ex-  
tra has sunt omnes reprobri, etiam si intra si-  
dei limitem esse videantur. Our Lord com-  
pletes of his hidden judgement, within  
whose limits are all the elect, and without  
those limits are all the reprobate, al-  
though they seeme to bee within the  
bond of faith.

**S**anctam Ecclesiam de sanctis in aeternā  
permansuris constructam, nullis huic vni-  
versitate affim they persecutio-  
nibus superandam, ipse super qui  
may.

adficata est evidenter ostendit, cum ait,  
In Ps. 5. poenit. Porta inferi non pravalebunt adversus eā.  
post principiū  
& in principio

Vnum corpus est tota sancta vniuersalis ec-  
clesia sub Christo Iesu capite suo consti-  
tuta.

shed vnder one head Iesus Christ. Christ therefore with his whole Church whether that which is conversant at this present in earth; or that which raigneth with him in heauen, is one person; and as there is one soule which quickneth divers members of the body, so one holy spirit doth at once quicken and illustrate the whole Church. For as Christ who is head of the Church was conceiued by the holy Ghost; so the holy Church which is his body is filled with the same spirite to life euerlasting; wherby the whol body vnderproped and framed, doth grow to an increase in God. That is the body out of which the spirite doth not quicken.

the Catholike Church is visible and palpable, as is the kingdome of great Brittain and of France. And that one & the same man may be a member of Christ, in respect of outward profession; and a member of the divell, in respect of his wicked life. Horrible doctrine & most contrary to that taught here by S. Gregory.

For tell me Papist, what society is there between Christ and Belial, that both they should share in one Man.

**I**lli solus veraciter sanctus natus est, qui ut ipsam conditionem natura vinceret, in Iob. I. 18. c. 27 ex commixtione carnalis copula conceperat & I. 12. c. 5. in tuis non est nullus homo sine peccato est, nisi principio. ille qui in hunc mundum non venit ex peccato. He only indeed was borne holy, who that

Gregory excepteth none from being conceaved

in sinne but ony that hee might overcome that condition  
 Saviour Christ; of nature was not conceaued by the mix-  
 The Papists ex- ture of carnall copulation. No man is  
 cepte the Virgin without sinne, but he who came into this  
 Mary. world through sinne.

## §. 20.

*The Pope usurpeth the title of universall  
 Bishop, which Gregory refused.*

*Lib. 40. epist. 30.* **E**go sidenter dico, quisquis se universall  
 He that claim- Saccerdotem vocat, vel vocari desidera-  
 eth the title of in elatione sua Antichristum precurrit;  
 the Universall quia superbiendo se ceteris preponit. I speak  
 Bishop, is the it boldly, whosoever calleth himselfe U-  
 forerunner of niversall Bishop, or desireth so to bee cal-  
 Antechrist, but led, is in his pride the forerunner of Ante-  
 the Papists give that title to the christ, because in making himselfe proud,  
 Pope. Ergo. he setteth himselfe before other.

*Lib. 4. Epist. 34.* **H**ac in re à fratre & confacerdote meo  
 contra Evangelicam sententiam &c. Here-  
 in my Brother and fellow Bishop doth a-  
 gainst the meaning of the Gospel, against  
 S. Peter the Apostle, against all Churches,  
 and against the ordinance of the Canons.  
 In this pride of his, what other thing is  
 there betokned, but the time of Ante-  
 Christ

Christ is even at hand? For hee foloweth him, that despising the equalitie of ioy among the Angells, laboured to breake vp to the top of singularitie, saying thus, I will advance my throne aboue the starres of heauen, I will sit in the mount of the Testament even in the corners of the North; I will get me vp aboue the light of the cloudes, and will bee like vnto the highest. *Rex superbia in foribus est &c.* The king of pride is even in the gates; and an horrible thing to speake *Sacerdotum est paratus exercitus*, an army of Priests is made ready, for now they play the shoulders, and beare their heads on high that were ordained to be captaines of humilitie.

Nether may you say, that the vsing of this title is nothing; for if wee beare this matter quietly, we overthrowe the faith of the whole Church. The agreeing vnto this wicked title is the losing of the faith:

*Nullus Romanorum pontificum hoc singularitatis nomen assumpit.* None of the Bishops of Rome ever receiued this name of singularitie: *nullus decessorum meorum hoc tam profano vocabulo uti voluit:* None of

*The Pope in ad-  
vancing him-  
selfe aboue all  
other Bishops,  
imitateth Lucifer in his sin-  
gularity, setting  
himselfe aboue  
the rest of the  
Angells.*

*Lib.4. Epist. 38.*

*Lib.4. Epist. 32.*

of my ptedecessors ever consented to vs  
this vngodly name. *Nos hunc honorum*  
*Lib. 4. Epist. 36. nolumus oblatum suscipere.* We being Bi-  
shops of Rome will not take this honour  
being offered vnto vs.

*Lib. 4. Epist. 38. Quid tu Christo universalis Ecclesie ca-*  
piti, in extremi iudicii dicturus es examini  
qui cuncta eius membra tibi met conari v-  
niversalis appellatione supponere? What  
answere wilt thou make vnto Christ, that  
indeed is the head of the vniuersal church  
at the triall of the last iudgement, that  
thou goest about vnder the name of *Vni-*  
*versall Bishop, to subdue all his members*  
*vnto thee?*

*An elucidation touching this title,*  
*Universall Bishop.*

The occasion of these speeches of Gregory  
against this title of Universall Bishop, was  
the pride of Iohn, who was Patriarch of the  
Church of Constantinople, who did indeed  
vavor to draw that title vnto himselfe, against  
which Gregory as you see excepteth, and  
would not that either Iohn, or any other  
should usurpe that name. And as Gregory  
with-

withstood it then, so doe we now; & set him against the Church of Rome, as opposite to it. The Papists finding Gregories testimonies true, doe yet put a difference (in secret meaning) betwene the power and authority which John intended by it for himselfe, and that which they intend by it for the Pope: which is this. John (say they) by striuing for that title attributed it so unto himselfe, that he meant to be called Bishop alone, so as Bishopricke should bee taken away from al other; and to be such an one as is a Bishop alone and altogether and only, so as there be no other Bishop besides him: finally, that Bishop Universall by Gregory, is as much as al Bishops; whereas we gining it to the Pope, debarre not others from being Bishops, or the Church from having such, but make him Universall Bishop, over and above all other, & being the highest of all, and having power over all other Bishops. Therefore the authoritie of Gregory is in this case very impertinently alleaged against the Pope, who doth not take it in that nature wherein John would have vsurped it, but rightly useth it, according to Gregories meaning. Thus say they; but here is a bare, a naked, and an idle spe-  
culation

ulation of their owne braine. For it shal appere notwithstanding this fond illation of theirs from the very text and tenor of Gregoryes wordes by the precedent authoritie, and some more of his consequent, that Iohn never meant, nor Gregory never so did understand him, as that he would be univerſal Bishop, thereby to take away all other, but even as the Bishop of Rome now doth, thereby to bring the rest in subiection unto him. Which if it be so, then is not the autocraty answered, but they condemned by the verdict of their great S. Gregory, who is in time from vs more then 1000 yeares.

To proue this let vs record the first testimony againe.

He that claimeth that title ( saith Gregory ) is the forerunner of Antechrist, because in making himselfe proud, he setteth himselfe before other. Loc. 1. A plaine text, against their forged glossie. Gregory doth not say, he would have no other but himselfe: But that he setteth himselfe before other. Before other, marke that. How can be bee before other that hath no other but himselfe? In the second. He is like to him in the singularitie.

singularity of his pride, that despised the equalitie of joy among Angels; saying, I will advance my thronē abouē the stars of heauen; &c. Here is seene the singularity of one, that would be abouē many; but nothing of one, that would haue none besides himselfe.

In the last there, it is said. Thou goest about to subdue all the members of Christ vnto thee. To subdue them; but not to take them cleane away.

Writing to Mauritius the Emperour. Lib.4. Epist.32.  
about this matter, he saith, *Vt in am vel sine  
aliorum (non sublatione sed) imminutio  
vnius sit, qui vocari appetit universalis.* I  
would to God he might be one, without  
the lessning of others, who desireth to bee  
called *universalis*. Without the lessning of  
others (saith he) not without vtter taking  
away of others.

To the Empresse Constantia thus. Illud Lib.4. Epist. 34.  
*appetere Iohannem ut omnibus dignior esse  
videatur.* John desireth that hee might  
seeme worthier than all other. Not but  
that there should be others as well as he:  
But that hee might seeme worthier than  
other.

*Lib. 4. Epist. 36.* To *Elogius* Bishop of *Alexandria* Per elationem pompatius sermonis, Christi sibi studet membra subiungare. By the hauntes of a glorioue title hee studieth to bring into subiection vnto him the members of Christ. To bring them ynder subiection (saith he) not to cut of any.

*Lib. 4. Epist. 18.* To *John* himselfe thus. Appetere enim vocabulum hoc, ut nulli subesse, & sola omnibus praesse videretur. That he did affect that title, that he might be subiect to none, and seeme only to be over all. So, it appeareth here also, that he would not be Bishop alone; but subiect to none, and above all. Moreover hee saith vnto him *Quid dicturus es, qui non solum Pater sed Generalis Pater in mundo vacari appetis?* What wilt thou say who doft not desire to be called only father in the world, but vniversall or generall father? Generall father (saith he) not father alone. And that which in this question taketh away all scrupule (he saith) *Cupere Iohannem Episcopis semetipsu vocabulo elationis preparare, eosq; sub se premere.* That *John* doth desire by this title of pride to set himselfe before all other Bishops, and to tread the vnder

*Ibid.*

*Ibid.*

vnder him. But set himselfe before others or bring others vnder him, he could not, ynlesse there bee some, whom he may bring vnder, & before whō he may exalt himselfe. John there would be chiese, extoll himselfe, be greater than the rest, bee called generall father: But he would not expell the rest of the Bishops, but bring them vnder him, subiect them to him; diminish their authoritie, and bring them to naught.

*A second elucidation or clearing of  
the same Question.*

When *John* died *Cyriacus* succeeded. *John* sat there tenne whole yeares. *John* had sitten there tenne whole yeares, hee claymed the title of *Uniuersall* to his death, nor weighed hee the admonitions of *Gregory*, yet carried hee himselfe for those tenne yeares for *Uniuersall*, yet in al that time, did not hee discharge any Bishop of his place. Wherefore it is a meete fable, to thinke there should be no Bishop or Patriarch if there were any called *Uniuersall*. *Cyriacus* as in seat, so in title succeeded

ceeded *John*, He tooke away no Bishops. He called a Councel of Bishops, to which when *Ensebini* came, *Gregory* desired of him by his letter, that he would not subscribe to that title, least any thing should be there determined preiudiciale touching any place or person. But neither in that synode, nor for eleuen yeers after, while *Cyriacus* held the see (& that with the title of *Universall*) was there any Bishop remoued from his place, or any feare that any should be remoued. Therfore that devile before is a meete dream. Touching *Cyriacus* this is certaine, that hee never left off the title of *Universall*, before that *Phocas* the Emperour tooke it from Constantinople, and gaue it vnto Rome. And this was done by *Phocas* in malice towards *Cyriacus* who was offendid with him, and in favour of *Boniface* <sup>3</sup> Bishop of Rome who intreated for it, and when he was the Bishops Chancellour insinuate d himselfe into *Phocas* his loue, & had vndertaken for his child at baptisme.

*Boniface* was  
Bishop of Rome  
next but one  
after *Gregory*.

*Ad annum 606.* This decree of *Phocas*, *Baronius* doth thus report, *The Bishop of Rome is only to bee called Universall Bishop, the Bishop of Constantinople*

Constantinople not so.

John and Cyriacus therefore usurped nothing, but that which vpon the grants of Phocas, the Romane Bishop doth now claime, vnder whom they remain in their place, and are Bishops; And so vnder John did they remaine, neither did the title of Universall hinder them any thing. Notwithstanding, within a little while after there is a great change made touching the name. In the Bishop of Constantinople, it was a foolish, proud, wicked, perverse, profane, and blasphemous name; within two yeares after, it was none of all those in the Bishop of Rome. Marveilous was the sentence of Phocas, who determined that a name wicked and blasphemous (if wee believe Gregory) should not belong to the Bishop of Constantinople, and yet might be proper to the Bishop of Rome. Wonderfull also was the intent of Boniface, who accepted it; neither would he that the Bishop of Constantinople should bee preferred, or be aboue others, but to him & other the Bishops of Rome such reverence is due, although he that shal haue it (witnesse Gregory) should bee in that the

follower of Lucifer, the forerunner of Antechrist. In the meane while *Gregory* was a true Prophet, touching what that word would come too in the end. For touching that title hee told the Emperour that *hu*  
 Lib. 4. Epist. 32. *that shoulde reioyce in it, would build him-*  
*selfe by that upon the honour of the Em-*  
*pire, and is it not come so to passe? And to*  
*Antonius he said. That to consent to that*  
*wicked name, is no other thing then to*  
*destroy the faith. And did the faith suffer*  
*no hurt, by that that *Phocas* consented to*  
*it? *Gregories* prophecie was true in both,*  
*that name was deadly, both to the Em-*  
*pire and to the Church; and his successor*  
**Boniface*, was toward the Empire Lucifer,*  
*and toward the Church Antechrist.*

Lib. 4. Epist. 38. But they insist, and reply, the words are  
 Restat ut vos plaine. It remaineth that then you are in  
 Episcopi non Episcopi: *hoe onely indeavoreth to bee called*  
*sitis.*

Solus conetur Bishop. Therefore *Gregory* doth expound  
 Episcopus ap- himselfe. We reioine, thus hee writeth to  
 pellari.

Iohn. Caput Episcoporum nomen, tui com-  
 paratione calcare. Thou doft desire in co-  
 paration of thy selfe, to tread vnder the  
 name of Bishops. In comparison of thy  
 selfe, saith he. Therefore what he saith, he  
 saith

saith it *comparatively*, or by way of comparison, not *absolutely*. Yee are indeed *Bis*, *bishops*, but in comparison of him, yee are none; and he is not *absolutely* a *Bishop* *alone*, but in comparison of you, he only is to be called a *Bishop*. For when the *title* of *Universall* is admitted, whereby one may be aboue another, and depresso the rest; they fall from the ancient right of *Bishops*, by which right they are of *one merit* and *priesthood*. Neither doth the potency of *Rome* make an higher *Bishop*, nor the poverty of *Engubium* make a lower. All are to bee depriued of this due honour, if any thing private be giuen to one (as *Gregory* saith to *Mauritius*) & therefor surely in comparison of him, (which they were before) are not to be called *Bishops*; speaking after the vsuall phrase, wherein, when *any one* is *not*, *that he was*, he is said indeed not to be at all; so that hee may be said to bee alone, who in any thing is singular. For they who were *Fathers*, were to be made the *Sonnes* of this *Universall father*; They who were *Pastors*, were to come into his flocke; & in comparison of him, to be called a *flocke*. And

this is the nature of *Gregories* words; whether they reach. Against this they cannot be drawne; except against the truth of the histories, by which it is certaine, that al- though for the space of *twentie* *yeares*

*This is the bing* *John* *first*, *and Cyriacus* *after*, *held the title* *where upon all of Universall* *with tooth and naile*: *yet in the whole worke* *all that time they never indeavored to doth turne.*

strip any of his *Bishopricke*, or so to carry themselues as though they alone would be *Bishops*, or usurped the name of *Bishop* only to themselues.

These things being thus, and thus con- sidered ; that which was said at first re- maineth full and sound; That the *Pope* *surpeth the title of Universall Bishop*. That *Gregory* condemned it in *John*. And lastly that *Johns* intent then, & the *Popes* now touching that *title*, is one and the same, to all constructions and purposes; any thing in any wise said to the contra- ry notwithstanding.

**¶ The Bishop of Rome acknowledged the Emperour to be his Lord and Sovereigne.**

**Ecce**

Ecce per me servum ultimum suum, & Lib. 3. epist. 6.  
 Euestrum respondabit Christus facerdozes  
 meos manus tua commisi, &c. Ego quidem  
 vestra iussione subiectus, legem vestram per  
 diversas terrarum partes transmitti feci.  
 Behold ( saith *Gregory* to *Mauritius* the  
 Emperor ) thus will Christ answere you  
 by mee, beeing both his and your most  
 humble servant ; I haue committed my  
 Priests into thy hand, &c. As for my part,  
 I being subiect to your Maiesties com- Gregory acknowledgeth the Em-  
perour to bee his  
Lord and Sou-  
mandement, haue caused your order to raigne.  
 bee proclaimed thorough divers parts of  
 the world.

Christus dominari Imperatorum, non so- lib. 3. epist. 64.  
Bellarmine wrot  
a booke of the  
freede of priests  
from temporall  
Lords.  
 lum militibus, sed etiam Sacerdotibus con-  
 cessit. Christ hath given power unto the  
 Emperour to beare rule, nor onely ouer  
 souldiers, but also ouer Priests.  
 Et Imperatori obedientiam prabui, & pro Ad Mauritium  
Imperatorem.  
 Deo, quod sensi minime tacui. I haue shew-  
 ed my duty towards my Lord the Empe-  
 rour, and touching God I haue not con-  
 cealed what I thought.

Valde mihi dñnum videtur, ut ab eius Lib. 2. indit. 3. i.  
epist. 103.  
 ( Christi ) servitio milites suos prohibeat, qui ei Imperatori Mauritio ) & omnia tri-  
buat,

that the power  
which G·egory  
acknowledgeth  
to be in the Em-  
perour is as es-  
sentially ouer the  
Clergie, as ouer  
the souldiers.

buat, & dominari non solum militibus, sed  
etiam Sacerdotibus concessit. It seemeth ve-  
ry hard vnto mee, that he should forbid  
his souldiers the seruice of him, (viz.  
Christ), who hath giuen him (the Em-  
perour *Maximus*) all things, and granted  
him not onely to rule ouer souldiers, but  
also ouer Priests.

Bb.7.epist.1.ad  
Sabinianum  
diacenum.

*De qua re, nonum est, quod breviter sug-  
geras serenissimis dominis nostris, quia si ergo  
servus eorum in morte Longabardorum in  
misericere voluisse; hodie Longabardorum  
gens, nec Regem, nec duces, nec comites ha-  
beret, atque in summa confusione divisa esset;  
sed quia Deum timeset in mortem cuiuslibet  
hominis me misericere formido. Touching  
which busynesse (saith Gregory) there is  
one thing which you may quickly deli-  
ver to our noble Lords, because if I be-  
ing their servant, would haue mingled  
my selfe in the slaughter of the Lombards;  
the people of the Lombards had had at  
this day neither King, nor Duke, nor  
Earle, and had beene divided into great  
confusion. But because I feare God, I do  
tremble to mingle my selfe into the death  
of any man,* (continetur) *from the beginning*

St. Bernard.

## THE PREROGATIVE

of Christ to be severed from sinners is common with him unto none of the sons of Adam, no nor to the Virgin Mary, although the Papists would exempt her from being conceived in sinne.



Bernard writing to the Canons of Lions in France, touching the celebration of the Feast of the Virgin Maryes conception, which was then creeping in, reprouch it in these words,  
*Quamobrem et si quibus vel paucis filiorum hominum datum est cum sanctitate nasci, non tamen concipi: ut uni sane servaretur sancti prerogativa conceptus, qui omnes sanctificaret: solusq; absq; peccato veniens, purgationem faceres peccatorum.* Wherefore to whom or to how few soever of the sonnes of men it be giuen to be borne holy, yet are they not so conceived; that the prerogative of an holy conception might

Epist. 174. ad  
Canonic. Lug.  
dunens.

might be reserved vnto one, who should make all holy ; and who alone comming without sinne, should make the purgatiōn for sinne. Onely therefore our Lord Iesus was conceived by the holy Ghost, because hee alone was holy, before his conception ; who beeing onely excepted , he looketh that all the residue of *Adams* children every one , should humbly and truly confessē of himselfe, saying, *I was shapen in wickednes , and in sin hath my mother conceivēd mee. Cum hec ita se habeant: quānam iam erit festiva ratio conceptionis.* Since these things are thus , what ground hath the celebrating of her conception ?

In another place speaking of the mysterie of Gods eternall predestination of the Saints, before all worlds, & of death, running over all, he hath these words, *Sine quo generalis velamine confusionis, nemo filiorum hominum intravit hanc vitam, uno sane excepto, qui ingreditur sine macula.*

The reward of Ia. Without which veile of generall  
sin is death: She confusion , none of the sonnes of  
died. Ergo see men entred into this life : one onely ex-  
empted, who entred without spot, whose  
name

Super Cant.  
Sem. 78.

name is *Emannell.*

*The Catholike Church which we beleue  
in the Creede, is the whole company  
of the Elect only.*

**S**ane secundum praedestinationem nunquam Ecclesia electorum pente Deum non fuit. Super Cantus Serm. 78.  
Similatur hoc infidelis, audiat quod magis miretur, nunquam non grata exstitit, nunquam non dilecta. Nec dubium, quin voce omnium electorum ista dicantur, *E T I P-SI ECCLESIA SUNT.* Surely (faith he) according to Gods praedestina- The Church of  
tion, the Church of the Elect was alwaies the Elect was  
with him. If he that beleueueth not, marvel predestinated  
at this, let him heare that which he may by God through  
more marueil at, it was never but pleasing Christ, before the  
vnto him, never but beloved. Neither is foundation of  
there any doubt, but those things are spo- the world.  
ken by Saint Paul, (Eph. 1.) in the voyce And all the E-  
of all the Elect, *And they are the Church.* lect are that  
In the next following he saith, *Non desi- Church.* Serm. 79.  
cit genus Christianum, nec fides de terra, Ephes. cap. 1.  
nec charitas de Ecclesia, &c. Christian Re- The Church of  
ligio doth not faile, neither doth faith frō the Elect is  
the earth, nor charity from the Church. beere described,  
The floods came, the windes blew, and which onely is  
rushed built upon a

*Rock. And Ber-  
nard calleth  
Christ the Rock,  
on which the  
Church is built,  
not Peter, or the  
Pope.*

*Can these words  
bee understood  
to be spoken but  
of the Elect, and it loueth,  
of them only. vnto God.*

In lob. lib. 28. cap. 9.

*Revel. 11. verse 1. 2.*

1. 2. 3.

*So when wee  
speake of the ho-  
ly Catholike  
Church, we cast  
out the repro-  
bate, and num-*

*rushed against it, and yet it did not fall,  
because it was built upon a Rocke, for the  
Rocke was Christ. Therefore, neither by  
pratling of the Philosophers, nor cavil  
of Heretikes, nor swords of Tyrants, can  
it, or shall it at any time be separated from  
the loue of God, which is in Iesus Christ;  
so strongly doth his soule hold him, who  
is of the Elect, and it loueth, so good it is for him to cleave  
vnto God.*

*The like is taught by Gregory the  
great, who within the circuit of the Catholike Church comprehendeth all the Elect, and excludeth all the reprobate. And  
draweth a similitude from the Temple of  
God, and the court without the Temple.*

*The one whereof Saint John in the Re-  
velation was bid to meeete and to cast the o-  
ther out. For the Iewish Temple was di-  
vided into three parts, the body of the  
Temple, which is called the court, where-  
into every man entred; the holy places  
where the Levites were, and the holiest  
of all, whereinto the High-Priest entred  
once a yeere. In respect therefore of the  
two later, the first is said to be cast out,  
because as a thing prophane it is neglec-  
ted,*

ted, when the Temple is measured.

ber onely the  
Elect.

There are no passions nor satisfactions  
of the Saints, whereby themselves  
can merit; or that belong to  
the treasure of the Church,  
so to be communicated by  
Indulgences to  
others.

This devout & religious man writing Bern. serm. de  
de quadruplici debito of a fourfold debt, quadruplic.  
which all men are liable vnto, and none officio.  
able to satisfie; And after speech had, of  
the loue of Christ to sinfull man, and of  
the Joyes of Heauen prepared for man re-  
penting, breaking out against all satisfac-  
tion, entreth into these words. O si cog-  
novisses & in quam multa & quam multis  
debeat, videres quam nihil sit quod facis,  
quam nec inter minima numerandum ad O if the case so  
comparacionem debitorum tuorum. O man stand, that we  
( faith hee ) if thou diddest know how we are more then  
much, and to whom thou owest, thou performe, how  
wouldest see that that is nothing which shall it goe with  
thou doest, neither not to bee reckoned a- our workes of  
mong the very least, in comparison of thy supererogation &  
debts.

debts. As there is no proportion between something and nothing ; so hath our life no equality to our Saviours, seeing there is none worthier then his, nor none more wretched then ours. How shall I satisfie, when I am constrained to pay my debt to the uttermost farthing ? All therefore that I am, I owe to him, from whom as from a Lord, who made me, I haue all ; who doth me good, who ministreth unto me the influence of the Starres ; the temperature of the Aire ; the fruitfulness of the Earth ; and the plentie of Fruit. Let no man thinke that I am carried with so great madnesse as heere to make mention of my small mite, much lesse to reckon it.

And then concludeth, *Quis amplius ergo grunniens dicens ; nimium laboramus , nimium ieunamus , nimium vigilamus , cum nemille simus imo nec minime partis , debitorum suorum valeat respondere ?* Who therefore dare from henceforth complaine and say, wee labourt too much , faste too much, watch too much, when hee cannot answere the thousand part , nay not the least part of his debt.

*Remember Iacob Genes 32. 10. he confesseth that he was not worthy of the least of Gods temporall mercies : how much lesse are the Saints worthy of eternall.*

*No mans sufferings do abound, or overflow to satisfie for another.*

Againe,

Againe speaking of the tenne Virgins Bern.Serm.  
in the Gospell, expounding these words, *de virginibus*,  
*Give vs of your oyle*, saith, *Stulta petitio,*  
*vix iustus salvabitur, vix sanctis iustitia*  
*sua olenus sufficit ad salutem, quanto minus*  
*& fieri & proximus*. A foolish request, the  
righteous shall scarce be saved, the oyle  
of their owne righteousnesse hardly suffi-  
feth the Saints to salvation, how much  
lesse themselves & their neighbors. *Noe,* <sup>The virgins in-</sup>  
<sup>rice or righte-</sup>  
<sup>ousnesse, is little</sup>  
<sup>enough for the-</sup>  
<sup>selves.</sup>

*Daniel, Job,* shall not deliver a sonne or  
daughter, *Ezech. 14.18* : but like as the  
soule, that sinneth, shal die. *Ezech. 18.*  
*20. Sic anima qua iustitiam fecerit, sola sal-*  
*vabitur.* So that soule that doth righte-  
ousnesse, onely shall be saved.

Againe, speaking of the first and secōd <sup>Dē verb. lib.</sup>  
*Adam*, saith, *Sola nimirum secundi & Ade* <sup>Job. cap. 5. in</sup>  
*tribulatio purgat, quos contaminavit offen-*  
*sio sola prioris, non quod propria cniq[ue]am*  
*sufficere possit satisfactio.* *Quid enim est*  
*omnis p[er]nitentia nostra, nisi quod si non co-*  
*patimur, omnino non possumus conregnare.*  
It is the onely suffering of the second *Ad-*  
*am*, that purgeth vs, whom the onely of-  
fence of the first *Adam* did defile. I say  
not that any mans owne satisfaction can

suffice him ; for what is all our repen-  
 \* ~~in the middest~~ tance , but onely \* that if we suffer not  
 of our repen- with him, we cannot raigne with him,  
 tance or penance .

~~wee must hope for pardon only by the faith of Jesus Christ : yet in weeping  
 for our sinnes, in bearing our crasse, in mortifying our members, in offering  
 our selues a sacrifice to God, we become like unto Christ in suffering, and so  
 are fitted to raigne with him : but the purging us from sin, must be referred  
 to the blood of Christ alone.~~

*Man now in his corrupt nature , bath of  
 himselfe no power of freewill, in good and  
 holy actions ; but there is from An-  
 dam laid upon him a neces-  
 sity of sinning ; but  
 yet without con-  
 straint.*

De grat. & lib.  
 arbit. post me-  
 dium.

*Curet autem hac ager: non minus suavi-  
 ter quam fortiter , hoc est non ex tristitia  
 aut ex necessitate, (quod est initium non ple-  
 nitudo sapientia) sed prompta & alacri vo-  
 luntate , quod facit sacrificium acceptum,  
 quoniam hilarem datorem diligit Deus. Let  
 a man so regard these things , that he doe  
 them no lessie willingly than resolvedly,  
 not grudgingly, or of necessitie, which is  
 the beginning , not the fulnesse of wise-  
 dome )*

done; but with a ready & willing mind, because G O D I queth a chearefull giuer. And shall he in all things follow wisdom, while hee resolutely withstandeth vices, and sweetly obtaineth peace in conscience: But certainlye looke, by whose example we are stirred vp to those things, euen his aide and helpe we neede, wheres by wee may bee made conformable to him through it, and be changed into the same Image from glory vnto glory, *as by 2. Cor. 3. 18.* *the Spirit of the Lord. Ergo si à Domini*  
*Spiritu, iam non à libero arbitrio, &c.*

Therefore, if by the Spirit of the Lord, then not by freewill. Let no man then thinke it is called freewill, because it hath equall power to good and evill; since indeede it may fall of it selfe, but not rise without the *Spirit of God:* Otherwise neither God nor the holy Angels, being so

good, that they cannot be evill; nor the Angels that fell, who are so evil, that now they cannot bee good, could be said to haue freewill. But therefore it is called free, because none can be good or evill *nisi volens, but willingly.* Againe. *Perro,*  
*ubi voluntas, ibi libertas; quod tamen disco*

*The will of man by nature, can not chuse but to doe will, which is a necessarie*  
*not of coaction, but of depravation.*

*Super Cant.*  
*Serm. 81.*

*de naturali, non de spirituali, qua libertate  
(ut dicit *Apostolus*) Christus nos liberat.*  
Wherewill is, there is libertie, whiche  
yet I speake of the naturall, and not of the  
spiritual; by whiche liberty (as the Apostle  
saith) Christ hath made vs free; for of that  
he himselfe saith the same, *Where the Spi-  
rit of the Lord is, there is libertie.* So is the  
soule by a wonderfull and vnhappy free

*I bererem in eth  
no freeness of  
will unto good  
in man, but only  
a voluntary  
promptnesse and  
inclination to  
evill without  
constraint.*

*In Festo Pe-  
nitentie. serm. I.*

necessitie, both bound, and free, bound be-  
cause of necessitie, free because it is volun-  
tary. And that which is more wonderfull  
and more miserable; the more guilty, be-  
cause free; and the more free because  
guilty; and by this the more bound be-  
cause free.

Againe. *Initium revertendi ad Deum  
penitentia est, quam sine dubio spiritus ope-  
ratur, non noster sed Dei, id est, & certaratio  
docet, & confirmat auctoritas.* The begin-  
ning of our conuersion to God, is by re-  
pentance, which without doubt the Spi-  
rit doth worke in vs, not ours but Gods  
Spirit, and this both reason doth teach, &  
authority confirme. Who then, when he  
commeth benummed or frozen to the  
fire, and shall bee made warme or hot,  
doth

doth doubt that he was heated by the fire  
which he could not haue bee[n]e without  
it. So he that is first dead in iniquity, if af-  
terward hee bee set on fire by the heate of  
septenance; doeth know and finde, that  
another spirit besides his owne, which  
doth reproue and discerne his, hath come  
vnto him.

If we be dead in  
sin, where is our  
freewill to good?

Again, speaking of our first Parent Ad-  
am in Paradise, and both of what he had,  
and of what he there lost, saith, *Corruxit  
autem de posse non peccare, in non posse non  
peccare, &c.* He fell from his not being a-  
ble to sinne, to his not being able to do  
any thing but sinne, hauing altogether  
lost the libertie of taking aduice & coun-  
sell, as also that which he had of forbea-  
ring to sinne. And this losse happened vn-  
to him by the abusing of the libertie of  
his will. Being fallen from his will, it is  
not still remaining free for him to raise vp  
himselfe again by the same. For although  
at this day he would doe it, yet the case  
so standeth with him, as that it is not in  
his power not to sinne. It must be Christ  
that must inspire him, and indue him with  
new vertue by his restauration, that the

De grat. & li-  
ber. arbitr. an-  
te medium.

Lord may transforme vs into his Image, howbeit even then our perfection commeth not in this life, but in the life to come.

Psalm.30.  
verse 4.

Parv. Serm. in  
39. Serm.

adfratuta.

Againe. Vpon this Text. *Pravenisti-  
m in benedictionibus dilectionis.* Thou do-  
est prevent him with blessings of good-  
ness, saith, *Triplex nobis necessaria est be-  
ne dictio, &c.* Three blessings there are,  
which are necessary for vs, 1. that of pre-  
venting, 2. that of helping, 3. ending. The  
first is of mercy, the second is of grace; the  
third is of glory. He doth prevent our con-  
versation by his mercy, he helpeth our  
conversation by his grace, he doth accom-  
plish our ending with glory. Unless the  
Lord doth give these three blessings, our  
bodies can bring forth no fruit. Neither  
can we beginne any good thing, befor we  
be prevented by mercy; or doe any  
good thing vntill we be holpen by grace,  
nor end in goodness, vntill wee be filled  
with glory.

Against the doctrine of Merit, as  
it is taught in the Church  
of Rome now.

bold

Tofte.

Testimonium conscientia nostra in tri-  
 bus consistere credo. I beleue (saith he) In annunt.  
 that the witnesse of our conscience stan-  
 deth in these three. It is first of all neces-  
 sary to beleue, that wee cannot haue re-  
 mission of sin, but by the mercy of God;  
 Then that wee can haue no good worke,  
 except he give it. Lastly, that eternall Eternall life is  
not purchased  
by any works.  
 life is purchased by no merits, but is freely given  
 given. For who can make that cleane,  
 which is conceiued of vncleane seed, but  
 he that is onely cleane; truely that which  
 is done, cannot be vndone: but when hee Sins not impa-  
red, are as though  
they had never  
been committed.  
 imputeth it not, it shalbe as though it had  
 not beene done. For touching good  
 workes it is most certaine that no man  
 hath them of himselfe. If mans nature  
 could not stand, when it was yet perfect,  
 how much lesse can it raise it selfe by it  
 selfe being now corrupt. \* Neither are \* The Rheniffs  
in their anno-  
tations on the New Testament doe nothing so much as contrary this do-  
ctrine, pleading their merits and workes to be meritorious. In Mathew, c.  
6. v. 4. in Marke 12. v. 11. that workes are the very cause of salvation,  
in Rom. 2. v. 6. The Ioy of Heaven is the hire and wages for workes, which  
workes can be no other but the value, desert, price, worth and merit of the  
same, In 1. cor. 3. v. 8. Heaven is our owne right, bargained or wrought  
for, and accordingly paid vnto us as our hire, at the day of iudgement. In  
2. Tim. 4. v. 8.

the merits of men such, that life everlasting is due for them by right, or that God should be said to doe iniury, except he yeeld it them.

Againe he saith, *Ego fideliter quod ex memini deest, nescipo nisi ex visceribus domini, quoniam misericordia effundunt, nec defunct foramina per quae effundant.* Surely, whatsoeuer is wanting to me of my selfe, I boldly take it vnto me out of the bowels of my Lord, because they flow out with mercy, neither wanteth there any wayes by which they may flow. My merit is the Lords mercy. I am not altogether poore in merit, so long ashe is not poore in mercy. And if the Lord be rich in mercy, then am I also no lesse in merit. And if the mercies of the Lord be frō everlasting to everlasting, I wil sing the mercies of the Lord for ever. What shal I sing mine own righ-teousnes? O Lord I wil remēber thy righ-teousnes onely. For that is my righ-teousnes, because thou art made by God righ-teousnes vnto me. And vpon that Text of St Paul, 2. Tim. 1. 12. *Scio enim credidi, & certus sum, quia potens es depositum meum servare.* I know who I haue beleaved, and am

Imparative in-  
sice is establi-  
shed, and inher-  
rent over-  
thowre.

De grat. & lib.  
arbit. in fine.

siguauer  
si

per-

perswaded, that he is able to keepe that Depositum  
 which I haue committed to him against <sup>meum tunc</sup> that  
 that day. He calleth (saith Bernard) the <sup>which I haue</sup> committed un-  
 promise of God his depositum & because <sup>him.</sup>  
 he believeth him that promised, hee doth <sup>2. Tim. 4.8.</sup> The  
 confidently make mention of the pro- <sup>crowne of glory</sup>  
 mise, A promise indeed of mercy, but to <sup>is the iust re-</sup>  
 be paid in iustice. This is therefore that <sup>ward of the</sup>  
 which S. Paul expected, <sup>righteous manz</sup> a crown of iustice, yet not by vertue  
 but of Gods iustice, not his awne. For it is of his righteous-  
 iust that God paye what hee owe<sup>th</sup>; and ne<sup>th</sup> and deser<sup>t</sup>,  
 he owe<sup>th</sup> what hee hath promised. And <sup>but by the mer-</sup>  
 this is the iustice of which the Apostle <sup>cifull promise of</sup> <sup>Almighty God.</sup>  
 presumeth even the promise of God, least <sup>Look those notes</sup> Look those notes  
 despising that, he might establish his own <sup>of the Rhemis</sup>  
 and to bee subiect to the iustice of God. <sup>set downe in the</sup>  
 And then in the ende, hee knitteth vp the <sup>margent before,</sup>  
 whole tract with this excellent saying, <sup>at this marke.</sup> S:  
 propri<sup>o</sup> appelleantur ea quae dicimus nostra <sup>and tell me, how</sup> they agree with  
 merita &c. But if wee speake properly of <sup>Bernard here.</sup>  
 those things which wee call our merits, <sup>Workes are the</sup>  
 they are certaine seed grounds of our hope; <sup>cause; the very</sup>  
 incitements of our loue, tokens of our secret <sup>cause of getting</sup>  
 predestination, for tokens of our future hap. <sup>beauen, No saith</sup> Bern. They are  
 pinesse, The way to the kingdome, not the the way thither,  
 cause of our raigning, or of our having the <sup>not the cause of</sup>  
 kingdome. Furthermore whom hee iustifi- <sup>our raigning</sup>  
 eth,

eth, not whom he findeth iust, those he glorifieth.

In dedic. Eccles.

Serm. 5.

Mat. 16. Thou  
art Christ the  
same of the si-  
zing God.

Againe, speaking of Christ's speech in the 16. of Mat. to S. Peter Beatus es Simi Barjona, nec multo post, vade retro satan. Blessed art thou Simon Barjona; and a little after. Get thee behind me satan, saith Iude Barjona? How was it that he was called Barjona? But because not flesh and bloud but the father by whom he spake it, revealed it unto him. How is it that he was called Satan? but because hee favoured of the things, that were of man, and not of God. Now, if in both these consideracions, wee shall diligently looke into our selues; yea how in the one wee are nothing, and how exalted in the other, I thinke our glorying ought to bee temperate; but peradventure it is more increased, yet is it strengthened, that we should not rejoice in our selues, but in God. Neither am I forgetfull, but with feare and reverence I say, *Nos sumus, nos inquam sumus sed in corde Dei.* Wee are, we are I say, worthy but in the minde of God; we are worthie, but by his acceptance, not by our worthiness. It followes, *Quod si nos ex pueris, animo fiantur gratia*

Gods acceptance  
not our worthi-  
ness.

gratis salvandi volumus. If wee of childish  
stomacke will not bee saued freely, iustly  
are we not saued at all. The dissembling  
of our misery excludeth mercy, neither Read O man in  
hath God(acceptance or) vouchsafing a- thine own heart  
ny place where presumption is of our say the Rhe mistis  
worthiness. *Legi homo in corde tuo &c.* and thou shalke  
finde that thy  
works are fully  
worthy of ever-  
lasting life.Rhem  
testam. annot. 2.  
Read O man in thine owne heart, read  
within thy selfe, concerning thy selfe; the  
witnesse of truth, and thou wilt iudge thy  
selfe unworthy of this common light.

Againe, *Quid de meritis sollicita sit Ec-*  
*clesia, cuius de proposito deis firmior suspetit se.* 68.  
*curior gloriadis ratio.* Why is the Church  
so carefull touching merits, who hath a  
more sure and secure cause of reioycing  
by reason of the purpose of God. It is not  
for thee to aske, by what merits we hope  
for good things; seeing thou hearest by  
the Prophet, *Not for your sakes, but for*  
*mine owne sake will I doe it, saith the Lord.* It sufficeth for merit to knowe that me-  
rits are not sufficient. Bee carefull to haue  
merits; when thou hast them, knowe that  
they be giuen thee, but for fruit thereof  
hope for the mercy of God. The want of  
merits is a pernicious povertie, and the v.10.  
No say the Rhe-  
mists, you must  
knowe that good  
works be so farre  
meritarious that  
God shou'd bee  
uniusc, if be ren-  
dered not heauen  
for the same.  
Annot. Heb. 6.

presumption of the spirit, is deceiptfullnes.

Sev.73. in Cant.

Where are the overplus of the sufferings and satisfactions of the Saints to be rount & regent misericordia Dei. Even the applied to others when the most righteous must pray for the forgiveness of their amne sinner. In Psal. quā habitat serm.

Opus staḡ habent & sancti pro peccatis orare, vt de misericordia salutis fiant propria iustitia non fidentes. Omnes enim peccam̄ the Saints haue need to entreat for their sin, that by his mercy they may be saved, not trusting to their own righteousness; For all haue sinned, and stand in need of the mercy of God. *Quid enim stultus quam habitarē in domo vix adhuc inchoata? consummata se p̄mis̄at enim consummaverit homo tunc incipit, &c.* What more foolish is it (saith hee) then to dwell in an house scarce as yet begun? Dost thou think that thou hast finished it? But when man hath finished it, then doth he but begin. Further, this dwelling is altogether ruinous, it hath more need to be vnderlet & prop̄ped, then dwelt in. Is not our life fraile & vncertaine? It is of necessity that whatsoever is founded vpon it, bee like vnto it; to set a sure buil for who doth trust a sure building vpon a tottering foundation? *Dangerous is the dwelling of them that trust in their mortis, it*

is dangerous because it is ruinous. *Hoc e. Serm. ibid. 19.*  
nim totum homini is meritum, si totum spem  
suam ponat in illo, qui totum hominem sal-  
vum fecit. For this is the whole merit of  
man, to put his whole trust in him, who  
hath wholly saved man. *Orate salvatorem, Epist. 310.*  
qui non vult mortem peccatoris, ut tempe-  
stionalis tam exitum non differat, sed custo-  
diat. *Carate munire votis calcaneum nudum*  
meritis, ut is qui insidentur inventire non  
possit unde figit deus et vulnera infligit.  
I beseech you friends pray the savior for  
me, who will not the death of a sinner,  
that he delay not this timely departure of  
mine, but keepe it. I desire you to streng-  
then with your prayers my heele (that is  
the ending of my life) which is void of me-  
rit, that he that layeth wait may not finde  
wherein to fix his tooth there by to giue  
a wound.

To conclude, let that suffice, which this *Serm. 13. S. patr.*  
holy man Bernard; (reciting many wor- *Caet.*  
thy acts done in the olde Testament by  
the worthies of those times *David, Iosua,*  
*Lephe, Gedeon, Sampson, Judith, Judas*  
*Machabaeus;* and how that none of these  
imparted their glory to any other) infer-  
reth

reth strongly; *Quid minus ab his omnibus conditor omnium fecit, quo minus & ipsa deus gloriari singulariter?* What hath the maker of all things done less then any of these, that hee should glory alone, less then they? He alone hath triumphed over the enemies; hee alone hath deliuered the captives; and shall hee haue a partner in the glory?

*It is impossible for any man how regenerated forever to fulfill the whole law, now in his corrupt nature, because it is in his nature to sin. Cursed is every man that continueth not in all things that are written therein.*

Sup. Cant. ser. 58  
The Law (if I  
may so speake)  
giveth Law to  
the whole man,  
to all his thoughts  
words, & deeds, &  
and taketh ex-  
ception against  
any thing either  
poteſt ſed non exterminari. Scio (inquit)  
inwardly or out- quia non habitat in me bonum. Parum eſt  
wardly, whereby niſi & malum, melle facietur. How much  
we ſet aside fro the rule thereof.

**Q**uantumlibet in hoc corpore manus profecoris, erras ſi vitia putras emer- tris finos tuos habitat Ieſuſam, subingeri- deſt

dest in this body, thou art deceived, if vices are not  
thou thinke that vices are dead in thee, &c  
dead in us. As  
not rather suppressed. Whether thou wilt  
the Rhamists be-  
or no the Iesuite will dwell within thy  
fore pleaded no-  
coasts, he may be brought vnder, but not  
thing more then  
utterly banished. I knowe (saith S. Paul) their merits: so  
that in me dwelleth no good thing. That  
say they in this  
is but a small matter, except hee also con-  
question, of ful-  
fesse, that evill was present with him. Hee  
filling Gods com-  
saith, *Not the good which I would doe, that  
mandements  
doe I; but I doe the evill which I hate.* But if  
through true in-  
Annot. Mat. 3.  
I do that which I hate, it is no more I that  
v. 21. & II. v.  
doe it, but sinne that dwelleth in me. Ei-  
30. and, goodme  
ther if thou darest preferre thy self before  
doe keepe all  
the Apostle (whose saying this is) or else  
Gods command-  
confesse with him, that thou also dost not  
ments againe,  
want vices.  
the keeping and  
doing of the CO-  
mendements is

Quomodo ergo iubenda fuit, qua imple-  
da nullo modo erat? Aut si placet tibi magis  
properly our in-  
de affectuali datum fuisse mandatum, non  
stification. In  
inde contendo, dum modo acquiescas & tu  
Luke. 2. v. 6. It  
mibi quod minime in vita ista ab aliquo ho-  
is not impossible  
minum possit vel potuerit adimpleri. How  
to keepe that  
Commandement  
of louing God  
with al our hart. Luke. 10. v. 28. & 1. Iob. 3. v. 22. Cant. Ser. 50. S. Bernard  
bere doth not only affirme the impossibilitie of ful & perfect keeping of the  
law, but giueth reasons also, why God notwithstanding held it profitable  
for us that he should give the Law, and in every point speakest fully and  
expressly the same that wee doe.

what can bee, was the law to be commanded, which as  
 said more plainly  
 against the Pa-  
 gists now, then  
 thus  
 See the judg-  
 ment of the Rbe  
 misis. If the 10-  
 mandements  
 (say they) be im-  
 possible to bee  
 kept, Christ had  
 mocked and not selfe, which Paul himselfe confesseth, he  
 taught the lawe had not comprehended? Nec latuit pra-  
 yer and others, ceptorem praecepte pondus, hominum ex-  
 c. 10. v. 23. No, when he proposis  
 saith S. Bernard, insufficiencie, and so might knowe that  
 God by commandement they ought according to their power la-  
 ding things im-  
 posse, datu mandando impossibilia non pravaricatori  
 thereby make homines fecit, sed humiles, ut omne os ob-  
 gressour, but hu- struatnr, & subditus fiat omni mundu  
 bieh him, to the Deo: quia ex operibus legis non iustificabi-  
 intent that man tur omnis caro coram illo. Therefore by  
 perceiving his commanding things impossible, he made  
 men

men not transgressors but humble; that every mouth be stopped, and all the world made subject vnto God, because that by the works of the law, no flesh shall be iustified before him; for wee receauing the Commandements, and feeling our owne want, will cry vnto heauen, and God will haue mercy vpon vs: *Et sciens in illa die quia non ex operibus iustitia qua facimus nos, sed secundum suam misericordiam salvos nos fecit.* And that wee may knowe at that day, that not for the workes of righ- teousnesse which wee haue done, but of his owne mercy hath he saued vs.

*Infelix ego homo, quis me liberabit de Deadventum corpore mortis huins?* Vnhappy man that I am (saith S. Paul) who shall deliuer mee from this body of death. For hee did cer- tainely knowe that hee could not before be delinered from that naughty root that cleaueth to the flesh, and from the law of sinne, which is in our members, vntill hee were dissolued from this body, wherevpon it was that he desired to be dissolved, and to be with Christ, knowing that sin which worketh divorce betweene God and vs, cannot vtterly be taken away, vntill

Marc. 9.

In Ser. omision  
Sanct. Scrm. 1.Consider I pray  
thys Reader,

how this text of

Bern. agreeth  
with these notes

of the Rbemiss.

Christians are  
truely iust, andhauie in them-  
selues inherent

injustice by doing

Gods comman-  
demts in Mat.c.5. v.21. The  
keeping and do-ing of the Com-  
mandements isproperly our in-  
fiftication. in

Luc.1. v.6. &amp;

75. No, saith

Bernard, all our

righteousnesse is  
as a fained &

defiled cloth.

till we be delivered from this body: you haue heard of one whome our Lord dis-  
possesed of a Deuill, and how tearing &  
keting him the Deuill departed. Therefore  
I say vnto you, that kind of sin which so  
often doeth trouble vs (I mean our con-  
cience and euill desires) ought indeed to  
be repressed, & may by the grace of God,  
that it rainge not in vs, neither that we  
giue our members weapons of iniquitie  
to sin, & in that respect, there is noe con-  
dēnation to those that are in Iesus Christ,  
*Sed non ejicitur nisi in morte*: but that sin is  
not cast forsh but in death when we do  
so rent it, that the soule be seperated fro  
the body.

*Beati qui esurient, et siquant iustitiam, quo-  
niam ipsi saturabuntur; sed quid potest esse  
omnis iustitia nostra coram Deo?* Blessed  
are they that hunger and thirst for right-  
eousnesse sake, for they shall be satisfied.  
But what ca all our righteousness be be-  
fore God? Shall it not according to the  
prophet be accounted as a most filthy &  
defiled cloth? & if all our righteousness  
be straitly iudged it shalbe found vniust,  
& haue no force. What therfore shal be  
come

come of our sins, when as euен our righteousnesse it selfe shall not be able to answere for it selfe? Therfore earnestly trying with the Prophet, Enter not into judgement with thy servant O Lord, let vs with all humblenesse run to the throne of mercy which only is able to save our souls.

*That faith only iustifieth; and that there is  
an infallible certaintie of salvation  
from confidence of Gods mercy in  
Christ, knowne to a man in  
his owne conscience by  
an ordinary special  
divine faish.*

**C**orde creditur ad iustitiam, ore fit confessio ad salutem. *In vigi. natal. in dom. Serm. t. in*  
*Iustitia siquidem in corde, panis in domo. Est enim iustitia panu sine.*  
*& beati qui esuriunt & sitiunt iustitiam,*  
*quoniam ipsi saturabuntur. Si ergo in corde*  
*iustitia, est iustitia quae ex fide est. Hac e-*  
*nam sola habet gloriam apud Deum. Fit eti-*  
*am ore confessio ad salutem, & secundum iam*  
*fuscipe cum qui in Bethleem Iuda nascitur*  
*Iesum Christum filium Dei. With the hart*  
*man beleeueth vnto righteousness, and*  
G 2
with

Faith as it is in with the mouth man confesseth to salvation. Truly righteousness in the heart, is the bread of Christ as bread in the mouth, for righteousness and life everlast- is bread; and blessed are they that hunger-  
ing is alwaies and thirst after righteousness for they alone, but as it shall be satisfied. If therefore righteousness be in the heart, it is the righteousness of salvation, it is not that is of faith, for that only hath glory with God. Rom. 10. 10.

Let the confession bee also in the mouth to salvation, and then being secure, receave him who was borne in Bethlehem Iuda Jesus Christ the son of God.

*Ibid. Serm. 9.* *Nam sibi quidem ipsi fidere, non fides, sed perfidia est.* For truly for one to trust in himselfe is not of faith, but of vnbellef; neither is it confidence for a man to put his trust in his owne selfe, but diffidence & mistrust rather. But he is faithfull, who neither trusteth to himselfe, nor hopeth in himselfe, but is to himselfe as a lost vessel, inherenter righteousness, so loosing his owne life, that he may keep it to everlasting life.

*In Cant. Ser. 22.* *At vero iustitia tua tanta ubiq<sup>u</sup> fragran-  
tia spargitur, ut non solum iustus sed etiam  
ipsa discaris iustitiam, & iustitia iustificans.  
Tam validum denique ad iustificandum,  
quam multus ad cognoscendum. Quamobrem  
quisque*

qui si quis pro peccatis compunctus esurit, & Hunger & thirst  
firat iustitiam, credat in te, qui iustificas after righteous-  
empium, & solam iustificari per fidem pa-  
cem habebis ad Deum. But indeed so sweet  
a savour of thy righteousness is every  
where spread abroad, that thou maist not  
only bee called righteous, but righteous-  
nesse it selfe, and a iustifying righteous-  
nesse. Furthermore, thou art as able to iu-  
stifie, as thou art ready to forgiue. Where  
fore whosoever inwardly gricued for his  
finne, doth hunger and thirst after righte-  
ousnesse, Let him beleue in thee who iusti-  
fied the vngodly, and being iustified by faith  
only, he shall haue peace with God.

nesse saith he,  
not subuent

righteousnesse,

but that righte-  
ousnesse which

consisteth in the  
forgiuenesse of

finnes.

*Idem ibid.*

*Note. Iustificati-*

*on before God*

*is nowhere in al-*

*the Scripture a-*

*scribed to any o-*

*ther vertues save*

*only faith, the*

Againe in the same place, speaking of Christ who is our righteousness faith, *qui ex fide est, solvit adiungit to o-*  
*Per iustitiam deniq; que ex fide est, solvit* *ther vertues, as*  
*finnes peccatorum G R A T I S iustificans* *fruits and merky*  
*peccatorum. By the righteousness which* *of them whom*  
is offaith, he looseth the cords of finnes, *God hath saved*  
*F R E E L Y iustifying the sinner. And tea-* *but never as*  
ching vs to beleue in Christ speaketh of *causes thereof.*  
him, as of a righteousness *qui delicta do-*  
*nes, that forgiueth finnes; And wherein* *S. Bernard spea-*  
*that righteousness doth essentially and* *ketb of a rigb-*  
*reallly confit, he expresseth thus, Delicta and that is not* *teousnesse, that*  
*forgiueb finnes,*

inherent righte- iuuenientis mea & ignorantias mea neme-  
us facsse, I know. minoris & iustus sum. Remember not the  
This is the very offences of my youth and my ignorances  
forms of our and I am righteous or iust.

not to remem- *Sic erdis peccata tua non posse deleri nisi  
ber our offences. ab eo cui soli peccasti, & in quem peccatum  
Ser. I. de amar. non cadit, benefacit; sed addo adhuc, ut &  
hoc credas, quia per ipsum peccata tibi con-  
donantur. Hoc est testimonium quod perbi-  
bet in corde spiritus sanctus, dicens dimissa  
sunt tibi peccata tua. If thou dost beleue,  
that thy sinnes cannot be forgiuen, but by  
him against whom thou hast only sinned,*

*The faith wher- and on whom sinne never fell, thou dost  
by a man is in- well, but adde withall, that thou should-  
stifid, is such a st beleue also, that by him thy sinnes  
faith as where- by I beleue my are forgiuen thee. This is the witnes that  
owne saluation. the holy Ghost beareth in thy heart say-  
ing, thy sinnes are forgiuen thee.*

*Eph. 107. Why Againe, Iustus est quis, nisi qui amanti  
should not am a se Deo, vicem rependit amoris? quod non sit  
believe his owne nisi revelante spiritu per fidem homini ater-  
saluation, when nuns dei propositionum super sua salutem futura.  
the spirit by faith revealeth to him Quia sane revelatio, non est aliud quam in-  
the purpose of fatio gratia spiritualis. Who is iust but hec  
God, that be shall that returneth loue to God who hath lo-  
be saued. hec  
ved him? which is not done, but when the  
spirit*

spirit by faith, revealeth to a man the eternall purpose of God concerning his own salvation to come. *Qua sanc*revelatio &c** which revelation is nothing else but the infusion of spirituall grace whereby the deeds of the flesh are mortified, and the man prepared to the kingdome of heauē, which flesh and bloud inherit not, receaving together in one spirit, both whereby he may presume that he is beloued, and doth also loue againe. And this secret of *faith* he presently after *faith* is *fons signatu*re, cuius alius non communicat, est soli iustitiae qui rimentibus* dēnū tantum oritur.* A spring and fountaine shut and sealed vp to be private to themselves, the sonne of righteousness, which doth not shinc but to them that feare God. And if there bee any that feele not that comfort in themselves, the Prophet (saith he) doth pronounce of them that they are *gens qua nō audiuit vocem Dei sui*, a people that haue not harkned to the voice of God speaking in them.

And before all this, in the same Epistle *Ibid.*  
*Sic ad ortum solis iustitiae sacramentum absconditum à seculis de praedestinatione &*

beatificandis emergere aliquando incipit ex abyssu eternitatis, dum quisq; vocans per timorem, iustificatus per amorem presumit se quoq; esse de numero beatorum, scimus ministrum quia quos iustificavit illos & magnificavit. So at the rising of the sun of righteousness (in our iustification) the secret that was hidden from the beginning concerning them that are predestinate, and shall be blessed, beginneth to appear out of the depth of eternitie, whilst a man called by the feare of God, and made iust by loue, presumeth that hee is one of the number of the blessed, knowing that whom he hath iustified, them also he hath glorified. For what? hee heareth himselfe called, when hee is striken with the feare of God, and he feeleth that he is iustified, when hee is all besprinkled with the loue of God, and shall he doubt of his glorification? he is receaved into favour, hee is advanced, and shall he doubt onely of the finishing? It followeth, *habes homo hunc arcani indicem spiritum iustificantem, eog; ipso testificantem spiritum tu quod filius dei & ipse sis; agnoscere consilium Dei in vocacione Dei.* O man thou hast for thy decla-

ter of that secret *the spirit iustifying thee*, and thereby testifying to *thy Sprit*, that euen thou art the child of God; acknowledge therefore the counsel of God in thy iustificatiō. And this euery one receiveth in his iustification, wherein he beginneth to know, as he is known, there being give to him to perceive somewhat beforehad of his future blisse, even as it hath lien hid from everlasting in God. by whom hee was predestinate, and shall more fully appear in the same God, when hee shall make him blessed; yet, of which knowledge of himselfe, now already perceived in part, he for the time reioyceth in hope; but *not in security* rightly acknowledging himselfe to be the child, not of wrath, but of grace, he hath the triall & prooofe of the fatherly affection of Gods goodnesse towards him, he perceiveth and confidently resolyeth that he is beloved of God, and presumeth that he is one of the number of the blessed.

*Saint Bernard  
establisbeth a  
foresight of fu-  
ture blisse.*

To conclude, this he saith of the sinner casting away the works of darkenes, and putting on the armour of light, *Gloriari* and this is the *item incipit*, he now beginneth to glory of an happy issue & deliverance, besides my more to trouble him: but he may be thus far secure, as to be without doubt, *joyce in*.

For all his deniall of gloryng in security, yet doth be ever establishis our rejoycing in hope, because much conflict remai- neth for the attayning of that which notwithstanding cer- tainly and un- doubtedly is bo- ped for.

Serm. 5. in de-  
dicatione ec-  
cles.

besides hope, in the hope of the glory of the sons of God; which glory now even neere at hand hee beholdeth with open face, leaping for ioy at this new light, hee considereth and faith, *Signatum est super nos lumen uultus tui Domine, dedisti lati- tiam in corde meo.* The light of thy countenance is sealed vpon vs O Lord, thou haft put gladnesse in my heart. *Iam si O bone Pater vermis vilissimus & odio dig- nissimus sempiternus, tamen confidit amari, quia se sentit amare, immo quia se amari pre- sentit non confunditur redamare.* Although most gracious Father, he now bee a most vile worme, & worthy of everlasting hatred, yet doth he assure himselfe that hee is beloved, because he feeleth himselfe to loue; nay because he first feeleth himselfe to be beloved; therefore hee is not ashamed to loue againe.

Again: *Quis poterit salvum esse?* dicunt discipuli Salvatoris. *Aproposito bonis ne hoc impossibile est, sed non aproposito Deum.* Who shalbe saved? say the Disciples of our Sa- viour. This is impossible with men, but not with God. This is our whole confi- dence; this is our onely comfort; this is the

the whole meanes of our hope. But being *Although by a  
sure of Gods ablenesse to sauē vs, what do ther meanes wee  
we to be assured of his will thereto? For* *cannot know  
who knoweth whether hee be worthy of  
loue or hatred? who hath knownen the  
mind of the Lord, or who hath beene his  
counsellor? Hic iam planè fidem nobis sub-  
venire necesse est.* *But heere faith must  
needs helpe vs; heere Gods truth must  
needs be our succour, that that which ly-  
eth hid concerning vs in the Heart of* *spirit of God,  
God our Father may by his Spirit be revea-  
led unto vs, and his Spirit by the testimony  
ibereof may perswade our spirits, that wee  
are the children of God, and that it is done  
by calling & iustifying of vs freely by faith;  
in which two there is as it were a certaine  
middle passage, from the eternall prede-  
stination to the glorification which shall  
be heereafter.*

Againe, vpon this Text, *Omnis qui na-  
tus est ex Deo, non peccat, sed generatio cæ-  
lestis conservat illum.* Euery one that is *In Septuag.  
Serm. i.  
1. Iohm. 5. v. 18.*  
borne of God sinneth not, but the gene-  
ration of God, or he that is begotten of  
God, doth keepe him, saith. *Sed generati-  
onem istam quis enarrabit? But who shall  
de-*

*This excludeth all apprehension of flesh and blood, as iudgement of reason or humane knowledge, but the secret of the spirit is excludeth not.*

declare this generation ? who can say, I am one of the number of the elect ? I am one of the children ; The Scripture laying, Man doth not know whether hee be worthy of loue or hatred : verily we haue not a certainty, but the boldnes of hope doth comfort vs, lest we should be altogether grieved with the perplexity of the doubt, *Sed propter hoc data sunt signa-  
dans, &c;* but for all this there are manifest signes and tokens of saluation, that it is without all doubt that hee is of the number of the Elect, in whom those tokens doe remaine.

In Octav.  
Palc. Serm. 2.

Of which tokens or signes he speaketh thus in another place, *Quomodo sine testi-  
monio electos suos deferat Deus ?* How should God leue his Elect without testimony ? (of their election) or what comfort might there bee vnto them floting carefully betwixt hope and feare, if they did not finde the favour to haue some testimony thereof ? The Lord knoweth who are his, he onely knoweth whom he hath chosen from the beginning ; but what man knoweth, if hee be worthy of loue or hatred ? But if, as certaine it is, that

that certainety be deemed vnto vs, how much the more delightfull shall they bee, if we can finde any tokens of this election. For what rest can our soule haue, so long as it hath no testimony of its owne predestination? Therefore it is a word to bee beleaved, and worthy by al meanes to be received, whereby the witnessē and testimony of our saluation is commended vnto vs.

Further, speaking of the seventh Loafe, and the three pieces belonging vnto it: & expressing this certainety in himself saith, *Septimus quoq; panis est spes obtinendi, cu- feare.*

*in nibilominus teneo fragmenta iria, & eo- rum sapor dulcis admodum gutturi meo.* Idem de E- vang. septem panus Serm. 3.

The seventh Loafe saith he, is hope of obtaining pardon for my sin; of which Loafe I hold three pieces, the taste of which is very sweet to my throat. There be three I say, which doe so strengthen and confirme my heart, as that no want of merits, no consideration of mine owne vilenesse, no estimation of the heavenly blisse can cast mee downe from the height of my hope being fast rooted therein. These 3 I say, wherein my hope wholly consisteth

Saint Bernard affirmeth a certainty of faith, cba-

built not upon  
his owne imme-  
diate knowledge  
and apprehensi-  
on, but upon the  
loue of God in  
adopting him  
the triall of his  
promise, and his  
power to per-  
forme the same.

charitatem adoptionis, veritatem promissio-  
onis, potestatem redditionis; the loue of  
God in adopting me; the truth of his pro-  
mise; & his power to performe the same.  
Let my foolish thought now repine and  
murmure as much as it will, saying, Who  
art thou, and how great is that glory; and  
by what merits doest thou hope to ob-  
taine the same? & I will boldly answere,  
I know whom I haue beleaved, and I am  
certaine and sure of it, because he hath a-  
dopted me in great loue, because he is  
true in his promise, and because he is of  
power to make good the same.

Serm. 8. in  
Cant.

Further. *Quia in vobis anima sensit al-*  
*quando in secreto conscientia sua spiritum*  
*filiu clamantem, Abba Pater, Ipsi, ipsa pa-*  
*terno se diligs affectu presumat, quia eodem*  
*se spiritu, quo & filius affectu sentit, con-*  
*fide quacunq; es illa, confide nihil basiens.*  
What soule amongst you soever doth  
sometime feele in the secret of his conse-  
ience, the spirit of the sonne, crying *Abba*  
*Father*; that soule, euen that soule may  
presume that it is beloved with a Fatherly  
affection, which doth feele it selfe belo-  
ved by the same spirit, that the sonne is;

bee bold how soule soever thou art, bee bold, doubting nothing at all. In the spirit of the son, acknowledge thy selfe to bee the daughter of the wife and sister of the son. *Non est quod iam talis anima dicere vereatur, dicitus meus mibi: quod ex* In Cant. 69.  
*eo quod se diligere, & vehementer diligere* Serm.  
*sentit, etiam diligi nihilominus vehementer*  
*non ambigit, ac de sua singulari intentione,*  
*solicitudine, cura, opera, diligentia studioq;*  
*quo incessanter & ardenter in vigilat quem-*  
*admodum placeat Deo, aq[ue]t hac omnia in*  
*ipso indubitanter agnoscit, recordans pro-*  
*missionis eius; Ergo ex propriis, quae sunt pe-*  
*nes Deum agnoscit, nec dubitat se amari,*  
*qui amat.* There is now no occasion that  
such a soule should be afraid to say, *my*  
*Welbeloved is mine, which out of that, that*  
it perceiveth it self to loue, & vehemently  
to loue, doth nothing doubt, but that it is  
beloved againe vehemently; & out of its  
owne speciall diligence, care, study, inde-  
vour, whereby it doth earnestly & with-  
out intermission take good heed, how it  
may please God, it doth vndoubtedly ac-  
knowledge all these things to be in him,  
remembraing his promise. Therefore from  
those

those things which are properly Gods ie  
doth acknowledge, nor at all doubt, but  
that it is beloved, which doth loue.

Greg. dial. lib.  
1. cap. 1.

*Mens qua divino Spiritu impletur, habet evidenter sua signa, virtutes scilicet  
& humilitatem, quae si utramque perfecte in in-  
uamento convenient, liquet quod de pra-  
sensia Spiritus Sancti testimonium ferant.*  
The mind that is filled with the holy Spi-  
rit, hath its most evident signes & tokenes,  
that is to wit, grace and humility; both  
which if they meet together in one soule,  
it is certaine, that they beare witness of  
the presence of the holy Ghost.

Greg. lib. 6.

regulic. 187. *pungitur, post amore c. c. ac vero quum lon-  
ga maroris anxietate fuerit formido con-  
sumpta, quadam iam de presumptione venie-  
nascitur securitas. The soule that thirsteth  
after God, is first pricked with feare, then  
with loue; but when feare through long  
heaviness of sorrow shalbe consumed,  
there is then a certaine security bred of  
obtaining mercy.*

Greg. Moral.

lib. 31. cap. 23. *In isti viri securitas recte Leonis compara-  
tur, quia contra se cum quolibet insurgeat  
conficit, ad mentis sua confidentiam reddit:*

scit quia cunctos adversantes superat,  
quia illam solum diligit, quem invitus nullo  
modo amitterat. The confidence of a iust man  
may rightly be compared to a Lion ; be-  
cause when he seeth any to rise vp against  
him, retireth to the assurance of his owne  
mind, & knoweth that he doth overcome  
all that oppose , because he onely louereth  
him, whom vnwillingly by no meanes he  
may lose.

There is no inherent righteousness in man,  
whereby he may be iustified before Gods  
Tribunall ; But the righteousness  
of Christ is imputed being  
apprehended by  
faith.

Quod si dixerit, Pater tuus addixit te,  
respondebo, sed frater mens redemit me, cur  
non aliunde iustitia, cum aliunde reatus ?  
Alius qui peccatorum constituit, alius qui  
iustificat a peccato, alter in semine, alter in  
sanguine. An peccatum in semine peccatoris,  
& non iustitia in Christi sanguine ? sed iu-  
stitia inquiet, si cuius est, quid ad me ? Esto,  
sed sit etiam culpa cuius est, quid ad me ? An

H

iusti-

Bern. Epist.  
190.

*in iustitia iusti super eum erit, & impietate im-  
pij non erit super eum?* But if he shall say,  
thy father hath bound thee over, I wil an-  
swere, but my brother hath redeemed me.  
Why should not righteousnesse bee of an  
other, seeing guilt is of another? It was an-  
other that made me a sinner, it is another  
that iustifieth from sinne, the one in his  
seed, the other in his bloud. Is there sin in  
the seed of a sinner, and is there not right-  
eousnesse in the Blood of Christ? But he  
will say, if there be a righteousness of any  
ones, what is that to thee? Let it be so.  
But then let the fault be whose it is, what  
is that to me? Shall the righteousness of  
the righteous be vpon himselfe, and shall  
not the wickednesse of the wicked be v-  
pon himselfe? It is not meete that the son  
should beare the iniquity of the father, &  
be denied to be partaker of the righteous-  
nesse of his brother.

*Adam bound  
vs.  
Christ bath set  
us free.*

*The matter of  
our condemna-  
tion is in Adam,  
and the matter  
of our salvation  
is in Christ: so  
that Bernard  
beere plainly  
affirmeth both  
the imputation  
of Adams sin to  
condemnation,  
and the imputa-  
tion of Christs  
righteousnesse  
accordingly to  
iustification.*

*The Rheimsists in  
their notes on  
the New Testa-*

*ment do nothing so much as mock & scoffe at this doctrine of the imputa-  
tion of Christs righteousness; blasphemously calling it, a new no iustice a flat-  
taficall apprehension of that which is not, a false faith and untrue imputa-  
tion. in Rom. 3. verse 22. we are not onely by acceptation or imputa-  
tion partakers of Christs benefites, but are by his grace made worthy therof,  
and deserue our salvation condignly. Col. 1. v. 13. in margine. this is loſt &  
bye doctrine, and worthy the blakin, but far from S. Bernards humility.*

And

And before in the same Epistle, *Affig-  
nata est homini aliena iustitia, quia carnis  
sua, nam si unus pro omnibus mortuus est,  
ergo omnes mortui sunt: ut videlicet satis-  
fatio unius omnibus imputetur, sicut omni-  
um peccata unus ille portavit.* There is ap-  
pointed to man, an other mans righte-  
ousnesse; because he wanted his owne.  
For if one did die for all, then all were  
dead, that so the satisfactiō of one, might  
be imputed to all, even as that one did  
bear the sinnes of all.

Againe. *Et ideo querit errasse illum qui  
sit. Maior est iniquitas mea, quam ut vene-  
tum merear, nisi quod non erat de membris  
Christi, nec pertinebat ad eum de merito  
Christi, ut suum presumeret, suum diceres  
quod illius esset, tanquam rem capitis mem-  
brum.* And therefore he did erre who said,  
*My sin is greater than it can be forgiven,* &c  
he spake it in that hee was not one of the  
members of Christ, neither did any thing  
pertaine vnto him of the merit of Christ,  
that he should presume it was his, or that  
he could say, that was his which was  
Christis, as a member of the riches of the  
Head.

In Cant. serm.  
61. Genes. 4.

The righteousness  
that is assigned  
unto us, is an o-  
thers, and not  
our owne.

After, Domine memorabor iustitie tua  
solius. Ipsa est enim & mea, nempe iustitia  
mibi in iustitia a Deo. Numquid mibi ver-  
dum ne non una ambobus sufficiat & non est  
pallium breve quod non possit operire duos.  
Iustitia tua iustitia in aeternum. Quid lon-  
gum aeternitate, & te pariser, & me operis  
largiter larga & aeterna iustitia. Et in me  
quidem operis multitudinem peccatorum in  
te autem Domine quid nisi pietatis thesan-

Here is no men-  
ros divina bonitatis? O Lord, I will reme-  
mber thy righteousness alone, for that is  
mine also; for thou art made unto me  
righteousness by God. And shall I fear  
that one righteousness will not serve two?  
It is not a short Cloke (as the Prophet  
saith) such as cannot cover two. Thy  
righteousness is righteousness for ever.

What is longer than eternity. Thy large  
and everlasting righteousness will cover  
both thee & me fully, in me it will indeed  
cover a multitude of sinnes; but in thee O  
Lord what but the Treasures of Piety, the  
riches of goodness.

In Cant. serm.  
25.

Again, vpon that speech of the Churc,  
Niger sum, sed formosa, filia Hierusalem.  
I am blacke, but welfavoured, daughter

of Ierusalē, saith, *Videamus iam quid illud  
suerit dicere, nigra sum, sed formosa. Nulla  
ne in his verbis repugnancia est? Absit, non  
enim quod nigrum est, continuo deformis  
est, &c.* Let vs see what it is to say, I am  
blacke, but comely, Is there no repugnā- This is the beau-  
ty of the church,  
not her being  
without sin, but  
remission and  
forgiveness of  
sins by the  
righteousness of  
Christ, imputed  
unto it, & ap-  
pended by  
cie in these words? God forbid. Every-  
thing that is blacke, is not straightwayes  
ill-favoured. Blacknesse (for example) in  
the ball of the eye is not vncomely, and forgiuenesse of  
some blacke haire serue for ornament. so that as  
the church is  
blacke, but faire  
through Christ,  
so Christ is faire  
in himselfe, but  
he seemed blacke  
for the churches  
sake. Essay §3.  
After this manner perhaps may the Bride  
(or Church) with the beauty truly of her  
feature, not want her mole or spot of  
blacknes, but then it is in the time of her  
pilgrimage. It shal bee otherwise in her  
country, when the Bridegrome of glory  
shall make her to himselfe a glorious  
Church, not having spot or wrinkle, or  
any such thing. But now if she should say, In  
Cant. Serm.  
where, shewing how the Church ( or 38.  
she hath no blacknes, she shalld deceiue The church is  
but begun in this  
life to purged  
from iniquity, &  
her selfe, and there were no truth in her.

And to the same effect hee saith else- In  
Cant. Serm.  
where, shewing how the Church ( or 38.  
where, shewing how the Church ( or 38.  
Bride is said to bee faire among weomen, The church is  
Spiritualis antem anima, &c. The spiritual  
soule although it be now so far faire, be-  
cause  
she is faire among weomen, but begun in this  
life to purged  
from iniquity, &

framed in con-  
versation to de-  
part therefrom:  
& so is every  
one that is in-  
fused by faith  
in Christ, having  
Christs righte-  
ousnesse imputed  
unto him.

In Cantic.

38. Serm.

Partly faire and  
partly black: the  
white garment  
of Christ must  
cover this black-  
nesse.

Deconvers.  
ad Cleric.  
serm. 39.

cause it walketh not according to the flesh, but according to the spirit. But yet in respect that it continueth in this body, it doth tend to the perfection of fairenes, and therefore is not at all hands faire, but faire among weomen, that is, in respect of earthly mindes, & those that are not spirituall, as she is. *Tunc audies. Tota pulchra es amica mea, & magna non est in te. Nunc vero est ex parte iam similis, ex parte tamen  
tamen dissimilis &c. sed & ego te dico pul-  
chram, sed inter mulieres, id est, ex parte.*

Then (that is in the Countrey of Heaven)  
thou shalt heare these words, *Thou art all  
faire my Love, and there is no spot in thee.*  
But now although thou art in part like,  
yet in part thou art vnlke. I say thou art  
faire, but it is among weomen, that is to  
say, in part.

*Touching the lawfulness of marriages  
in Ministers where the gift of  
constancy is not given.*

*Ut in am qui continere non valent, per-  
sistiones temerarie proficiunt, aut celebati-  
dare nomina verentur. Would to God that  
those*

those that cannot containe would stand in awe to professe single life: for doubtles it were much better to marry then to burne. But there are many, and so many, that they cannot bee hid for multitude, &c for impudency do not seeke it, who vse their libertie, as an occasion to the flesh, abstaining from marriage, and flowing from thence into all manner of filshines, fornication, adulteries, incests, Sodomy, and that which filthy Sodome never knew.

And touching those that haue vowed a right vow (suppose chasitie) and finde they cannot containe, or performe it, the bond is not absolute, but of conditionall necessitie. *Ego non arbitror minora vota impeditre maiora, nec Deum exigere quodcumq; bonum sibi promissum, si pro ea melius aliquod persoluerum.* I doe not thinke (saith he) that lesser yowes can hinder the greater, neither that God doth require, every good that is promised him, if for those any thing better shallbee paid him, &c. *In surpi voto muta decretum*, <sup>Epist.47.</sup> <sup>Lib.5. ad so-</sup> In a filthy vow, change thy minde. <sup>rorem.</sup>

H 4 Againe.

In Cant. serm.  
66.

Againe. *Tolle de Ecclesia honorabile co-  
ubium, & thorum immaculatum: nonne  
reples eam concubinarijs, incestuosis, semi-  
nisiis, mollibus, masculorum concubitori-  
bus, & omnidentig; genere immundorum?*  
Take from the Church honorable mar-  
riage, & the undefiled bed; and doest thou  
not fill it with keepers of concubines, in-  
cestuous persons, seed-loosers, & all man-  
ner of unclean persons.

*There is no fleshly and oral eating of the  
natural body of Christ in the  
Sacrament, neither doe  
the wicked eat  
him at all.*

In Psalm. qui  
habitat. serm.  
3.

This is that  
which wee call  
the eating of  
Christis flesh,  
and drinking  
of his bode.

*Cum audirent dicentes, nisi manduc-  
veritis carnem filij hominis, & biberitis ei-  
us sanguinem dixerunt. &c. When they  
heard him say, Except you eat the flesh  
of the Sonne of man, & drinke his blood.  
They said, it is an hard saying, and they  
went from him. But what is it to eate his  
flesh and drinke his blood, except to re-  
member his sufferings, and to imitat that  
conversation, which he led in the flesh?*

whereto

whereto hee appointed that pure Sacra-  
ment of the altar where wee receaue the  
Lords body, that as the forme of bread  
doth seeme to enter into vs; so wee shall  
knowe by the conuersation which he had  
in the flesh that hee doth enter into vs to  
dwell in our hearts by faith.

Againe. *Sacramentum dicitur sacrum, In serm. de causa  
signum, sive sacrum secretum. Multi qui-  
dem sunt proprii se tantum; alia vero prop-  
ter alia designanda, & ipsa dicuntur & sunt  
signa.* A Sacrament is said to bee an holy  
signe, or an holy secret. But many signes  
are ordained for themselves onely; yet  
some signes are ordained for other things  
& those are called, and so are signes. That  
therefore we may take example from vsu-  
all things. A ring is given as a ring abso-  
lutly, in that there is no similitude. It is gi-  
ven also to invest one into an inheritance *A visible signe  
& then it is a signe; so that hee that recea- an earnest peny.*  
veth the ring may now say. *The ring avai-  
leth nothing, but it is the inheritance that I  
seeke.* In the same manner our Lord ap-  
proaching neere to his passio, tooke care  
that his ( members ) should bee clothed *Grace is con-  
fidered in respect  
of those that use  
it; not that it is  
with his grace signes.*  
might

might be exhibited by some visible signe, To this purpose are all Sacraments instituted, to this purpose was the receauing of the *Eucharist*, and *Chrisme*; to this purpose also was *Baptisme*, the beginning of all Sacraments; in which wee are planted together with him into the likenesse of his death. For as in outward things there

These examples are divers signes, that we may tarry vpon fight, directly against the example first taken. There are many ornaments wherewith wee are adorned, for example, a Bishop by his staffe, and his ring. As it is in these things, so are the diversities of gifts deliuered in divers Sacraments.

In serm. de purificat.

The Priest alone doth not consecrate nor sacrifice, but the people with him: therefore there is no reall transubstantiation of the bread into the body of Christ, nor reall sacrifice of that body.

Againe. *Neque enim credere debemus quod solum sacerdoti supra dicta virtutes sunt necessaria &c.* Neither (saith he) ought we to beleue, that those fore recited vertues belong only to the Priests: as though he alone did consecrate and sacrifice the body of Christ; Hee doth not sacrifice alone, hee doth not consecrate alone, but the whole company of the faithfull which stand by, doe consecrate & sacrifice with him. Therefore the standers by ought to haue of their owne, as well as the Priest, firme

firme faith, pure prayer, godly devotio. And in the same sermon expounding the Text of S. Paul, *The cup of blessing whch wee blesse &c. i. aith, Heare bretheren, not mee but the Apostle, The cup of blessing whch we blesse, is it not the communio of the blood of Christ?* The cup, that is to say, the par-taking of the cup maketh vs to haue a certaine fellowship with Christ: And the bread which we breake is it not a partaking of the body of Christ? As if hee should say, the bread which wee breake maketh vs one body vnder Christ our head; because as one bread is made of many cornes, which afterward is turned in to the body of Christ, both by faith, and by the holy words which Christ taught his (Church) so, many participating of that body in the vnitie of faith, hope, and charitie, are one body with Christ.

In his next tract of the Lurds supper speaking plentifully of this argument amongst many other, he hath these words, *In hoc Sacramento, no solum qualibet gratia, sed ille à quo est omnis gratia sumitur.* In this Sacrement (saith he) not only every grace, but he frō whom all grace floweth

This is the appointed end of these mysteries; there is a secret dispensation of grace in their use, that is a par-taking of the body and bloud of Christ: but this inferreth not, nor doth the nature of the mystery require that the truth meant in the mysteries, should by any corporall presence be contained, or lye hid under the signes.

*In cena domini.*

eth is had. For Christ was once made a saving oblation for the life of the world, a generall reconciliation, and gaue to all Sacraments as well those of the old Testament, as of the new, *virtue and efficacy* that by such and so great an offering, all me might be sanctified that were to besaued. He is the lamb slaine from the beginning of the world, that is, to the fauill that were from the beginning; And in that it is said, from the beginning, not the time of

Prins enim his death is set forth, but of his bringing mors eius pro- saluation. For his death did profit before sicut quam fu- it was. After describing the order of the

*ix.* *If Christ spake of the bread, as S. Bernard acknowledgeth, which shall bee shed for many to the remission of sinnes, Now touching the efficacie and communion of the Body & blood of Christ; We (saith he) are knit in an vn- speakable vniōn with Christ, and Christ with vs, as he himselfe saith, he that eateth my flesh and drinketh my blood, remaineth in mee, and I in him. And this is to bee thought of those that receave worthily, and*

and not of the wicked. Surely at one table, at the Lords supper, *Iudas* and *Peter* receaued both one consecrated bread; *Peter* to life, *Iudas* to damnation. And vpon the words, *Hoc facite in meam commemorationem. Doe this in remembrance of me.* Hee mentioneth no reall sacrifice of Christ's body and bloud, such as is made in the Masse; But a thankfull remembrance of his death and passion. *Voluit Christus ut ingiter coleretur per misterium, quod semel offereretur in precium, & illa perennis uitiuma viveret in memoria, & prafens esset semper in gratia.* Christ appointed that he should be alwaies worshipped in a mystery, because He was once offered for redemp-  
tion, and that everlasting offering should lie in memory, and bee alwaies present in grace, nay it is a sufficient medicine for all, if through faith and imitation the memory of his forepast death be kept. *Nō enim pari omnino in cunctitate sumitur cor- tex sacramenti & medulla frumenti &c.* *Hic pereat physcale nutrimentum. Cibus iste nō est ventris sed mentis.* The outward barke of the Sacrement, is not receaued with like pleasure, as the farnessse of the 5.7. *corne,* Here be plainly divideth remem- brance from presence, attribu- ting the one to this life wherein we be, and the other to the life to come. 2. Cor. Loe! the death of Christ is al- ways present in grace, away with the masse then.

corne, faith & shew, memory & presence, eternitie & time, the visage & the glasse, the image of God, and the fashion of a servant. But here we walke by *faith*, and not by sight. In the meane time we ought to take delight and reioice, in the sacrament of the altar, in the making whereof the *faithfull minister* doth finde himselfe in the midst of the *Father, Sonne, and holly Ghost*; the higher orders standing about on every side. Here let naturall nourishment cease. This is meat, not for the belly but for the soule.

To conclude, *Sacramentum enim, sine*

*re sacramento nobs est sumens. Res vero*  
*de coma.*

*sacramenti etiam prater sacramentum vita*

*eterna est accipienti.* The Sacrement with-

out the thing of the Sacrement, is death to the receauer; but the thing of the Sa-  
crament, & the crament, even without the Sacrement, is  
thing of the Sa- everlasting life to the receauer. As often  
crament, & how as thou art godly and faithfully affected,  
the body of and devoted to imitate Christ in com-  
Christ can bee memoration of him who suffered for thee,  
eaten even with- thou eatest his body, & drinkeſt his bloud  
out the Sacra- and as long as thou remainest in him by  
ment? loue, thou shalt be counted vnto him by  
the

Speke Papist.  
Tell plainly,  
what is the Sa-  
crament, & how  
the body of  
Christ can bee  
eaten even with-  
out the Sacra-  
ment?

the working of righteousnesse and holynesse in thee, of his body and of his members.

*S. Bernard persuadeth Pope Eugenius from clayming temporal jurisdiction.*

**P**rophet a cum ait (ut euellas, & destruas; De consider: ad & disperdas & dissipes, & edifices & Eugen.lib.2. Ie plantes) quid horum fastuorum sonat? The Pro. rem, cap. 1. prophet Jeremy saith. Behold I haue appoyn- ted thee over nations, to plucke vp, & to root out, and to destroy, & throw downe, to build & to plant: which of these words doe favour of pride? nay rather the spirituall labour is expressed by termes bor- rowed of from husbandmen. And wee therefore may perceave, there is much gi- ven vs in charge, a ministry, not a rule. Let it be that you are a Prophet, but are you more then a Prophet? But if you be wise, you will bee content with that measure, which God hath allotted vnto you, for what is more proceedeth frō evill. Learne by the example of the Prophet, to haue a charge; not so much as Lord it, as to prac- tise

tise that which the time requireth.

In his 43 Epistle, thus hee writeth *In-*  
*telligit is quae dico? &c.* Doe you vnder-  
 stand what I say? Let honour be giuen to  
 whome honour belongeth. Let every soul  
 (saith the Apostle) be subiect to the high-  
 er powers. If every soule, then yours; for  
 who hath excepted you, from this gene-  
 rality. If any man doth indeavour to ex-  
 cept you fro the obedience of the Prince,  
 he deceaueth you. Doe not rest on their  
 counsell, for notwithstanding they are  
 Christians, yet they thinke scorne, either  
 to follow Christs deeds, or obey Christs  
 words. Those are they that say vnto you

*There were flat-* *Maintaine Sir the honour of your Sea, &c*  
*terers of the* *are not you so good as your predecessors?* If  
*Pope in S. Ber-* *your Sea be not advanced by you, yet let*  
*nards time, and* *it not be abased by you. Hac isti.* Thus say  
*bene they bani-* *them since they. But Christ both taught and did far*  
*otherwised; for he saith, Give to Casar the*  
*the things that belong to Casar, and give to*  
*God the things that belong to God,*

*Lib. 3. de confid.* *In his booke of Consideration written*  
*ad Eugenium.* *purposely to the Pope himselfe, hee hath*  
*divers passages to this same effect. In cri-*  
*minibus, non in possessionibus potest as vestra*

*&c.*

¶c. Your power (saith he) is touching of-  
fences, and not possessions, because you  
receaved the keyes of the kingdome of  
heauen, to deale in the one but not in the  
other, shutting out offenders, but not  
possessiōnērs, that you might know (saith  
Christ) that the sonne of man hath power  
in earth to forgiue finnes &c. Which doth  
seeme vnto you, the greater dignitie, and  
power; to forgiue finnes, or to divide in-  
heritances? But there is no comparison.  
Those meane and inferiour things haue  
their Judges, Kings, and Princes of the  
earth. Why doe you invade other mens  
bounds, why doe you put your sickle in  
other mens corne?

Againe in his third book, he hath these words *Non tu illa de quo Propheta. Et eris* Lib. 3. 16. c. 16.  
ad Exag. Ps. 49  
*emisus terrae possessio eius &c.* You are not  
he of whom the Prophet spake. And all  
the earth shall be his possession. *It is Christ*  
*who challengeth it for his possession.* To whom  
but to him is it said? Aske of me and I wil  
giue thee the heathen for thine inheri-  
tance, & the vttermost parts of the earth  
for thy possession. Giue Christ the posse-  
sion and Lordship, take you the care of it.

Non negas  
præesse, et do-  
minari vetas?  
Plane sic.

Preach the word  
depose noe prin-  
ces.

This is your part, stretch not your hand  
ny further. Yea, but you will say, Thou  
deniest me not to be aboue others; and  
dost thou deny me to haue soveraigntie?  
indeed even so. Who gouerneth by ta-  
king care; you are exaked to profit others  
you gouerne as a faithfull wise servant,  
*whom the Lord bath set over his family.*  
But to what end? *that you may give them*  
*meat in due season.* That is, to distribute  
the meat, not to command with authori-  
tie.

And in the fourth booke speaking (as  
before) of those flatterers, that behike  
were very neare him, and therefore very  
likely to thrust too much greatnesse on  
him, saith, *A te ramen mos iste, vel potius*  
*mors ista non caput, in te vitam definit.*  
But they say, this custome, or rather this  
destruction began not in you, I would  
yet it might end in you. Doe you not see,  
that all your Ecclesiasticall zeale & care  
standeth only in maintenance of honour  
vpon honour all is bestowed; vpon holy-  
nesse, either nothing or very little. If vp-  
on occasion you would somewhat sub-  
mit your selfe and deale familiarly. O do  
not

not so, say they, it is not meet: it is not agree-<sup>able</sup> to the time, it is not cōvenient for your suits schoole his  
maiestie. Consider well what state ~~you~~ <sup>holinesat</sup> Rome  
now.

And in the second booke, speaking of lib. 2. de confi-  
worldly honour and wealth, and pompe, der.  
saith, *Nihil horum tabula testatoris adfig-  
navit: None of those doth the holy Scrip-  
tures allow or giue you. But what? If you  
be content with their evidence, you shall  
rather inherit care and paines, then Glory  
and riches. Blanditur cathedra? Doth your  
chaire flatter you? you are in a watchtow-  
er, from thence you carefully looke over  
all, the name of Bishop sounding vnto  
you not Lordship, but service. Planum est  
*Apostolis interdicitur dominatus.* It is  
plaine, that soveraigntie was forbidden  
the Apostles; take heed therefore that you  
vsurpe not, either as a Lord the Apostle-  
ship, or as being Apostolike, Lordship,  
because you are forbidden both. If you  
will haue both alike, you shal loose both.  
Otherwise doe not take your selfe to be  
tempted from the number of those, of  
whom the Lord God doth thus com-  
plaine, *They haue reigned, but not by mee.* <sup>Hosea. cap. 8.  
vers. 4.</sup>*

I 2

They

Inde denique  
superintendis.

They were Princes, but I knew them  
not. But if it further any thing to rule,  
without God, you haue glory, but not  
with God. The Apostolike forme is this, se-  
veral iuris is forbidden service is comman-  
ded.

In his Epistle vnto Lewis the younger  
King of France, thus he writeth, *Si igitur  
inniorem Re- orbis aduersus me coniuraret, &c.* If the  
gem Francorū whole world (saith he) should conspire  
epist. 170. together against me, that I should vnder-  
take any thing against the Kings authori-  
ty, yet would I haue God in my mind, and  
durst not foolishly doe any thing against  
the king who is ordeneed by him. Neither  
am I ignorant where it is that Preache, *He  
that resisteth the power, resisteth the ordi-  
nance of God.* And after some expostulati-  
on of matters that then went not well, he  
addeth, *This truth shall never be lessened  
in vs, The honour of the King, & the profit  
of his Kingdome shall never bee impaired by  
vs.*

Epist. 45. ad In the 45. Epistle, Stephan the Abbot  
Ludou regem of Cistercense, writing to the same Lewis  
Francor. thus, *Rex cali & terra regnum vobis in  
terra donavit, donatum & in calo, si id  
quod*

quod accepisti, iuste & sapienter adminis-  
trare studueritis. The King of Heauen &  
earth, hath given you a Kingdome vpon  
earth, and will giue you one in Heaven,  
if you doe endeavour to governe that,  
justly and wisely which you haue recei-  
ved of him. *Attenditque iam cni & ex hoc*  
*infensum vos redditus?* Doe you consider  
whom you haue offended and displeased  
by this deede of yours? Verily, not the  
Bishop of Paris, but the Lord of Paradise,  
who is to be feared, who taketh away the  
lives of the Princes.

To conclude all, I finde in the 221. E-  
pistle to the same king Lewis these words,  
*At quicquid vobis de regno vestro de ani-  
ma & corona vestra facere placeat: nos Ec-  
clesia filij, &c.* But howsoever it please  
you to esteeme of your life, crowne, and  
dignity: yet wee that are sonnes of the  
Church, cannot at any hand, hide the co-  
tempts, wrongs, and the treading vnder-  
foot of our mother. *Profecto stabimus &*  
*pugnabimus usq; ad mortem, si ita oportue-  
rit pro matre nostra, armis, quibus licet, non  
scutis & gladiis, sed precibus, flentibus, ad  
Deum.* Surely we wil stand and fight even  
vnto

Then doe not  
Princes holde  
their scepters of  
the Pope.

Doe you confi-  
der when you  
please, O ye Pa-  
pists, by teaching  
the contrary do-  
ctrine? not the  
Lord of Para-  
dise, but the  
Pope of Rome.  
Epist. 221.

If soueraine  
Maiesly shoulde  
doe any thing to  
the Churches de-  
triment, either  
in oppressing it,  
or wirkynge at  
the oppressing  
thereof: Saint  
Bernard in this  
case will not dif-  
femble the  
wrongs of his  
mother, but  
would take  
armes, yet succy

as should become the Lord's Priest, Christ's Champion, and the Church's Child, Prayers to God. and teares powred out redout to God.

vnto death, if it were expedient, for our mother (the Church) with such weapons as is fitting not with swords & bucklers; but with prayers and teares powred out Of unwritten Traditions which the Councell of Trent, made equal with the written word of God.

Epist. 91. ad Abbates Suis-  
fione congregato-

If the Councell of Trent had bin times religious, they would never haue equalled Traditions unwritten, with the written Word of God, nor haue fatured their maf- fng ceremonies & vestments on

*Ad istud concilium toto desiderio ferior in quo traditiones, &c. I haue an exceeding great desire to bee at a Councell where Traditions may not be obstinately defended, nor superstitiously observed, but where it may be with diligence & humilitie inquired, what the good, & acceptable, and perfect will of God is. Let them depart from you & from me, that say, wee will not bee better than our Fathers. Either we must ascend, or descend. If thou wilt stand still, thou must needs fall. Hee is not good, that will not be better; and when thou wilt not become better, then the Tradition of the Apostles, such as the miter, the stole, the albe, amice, girdle, chisole, and fane.*

thou

thou beginnest to grow worse.

Againe, *Nonne iustissimum esse liquet;* De præc. &   
 &c. doth it not appeare most iust ( saith  
 he) that those things, which were ordei-  
 ned for charitic , may for charitic also  
 where it seemeth necessarie, be either o-  
 mitted or deferred, or peradventure bee  
 changed more commodiously into a bet-  
 ter. As on the other side, it would be out  
 of doubt very vniust , if those things  
 which were ordeined for meere charitic ,  
 should be retained against charitic ; but  
 whatsoever is ordeined by God, is not to  
 be violated or broken. And then citing  
 Pope *Gelasius*, saying, *Vbi necessitas non  
 est, inconvertibilia manent patrum sanctorum  
 decreta.* Where necessitie doth not  
 require , let the decrees of the holy Fa-  
 thers remaine vtouched. *Ubisamen Deo  
 contraria non præcipit homo*, but it is where  
 man doth not comaunder contrary things  
 to God. For where the authenticall scrip-  
 tures doe speake, wee must there neither  
 looke for a comaunder, nor hearken to  
 a forbiddere.

dispensat. pag.  
 290. a. fine.

If those traditi-  
 ons, which are  
 brought in for  
 a good intent,  
 may be laide a-  
 side : how much  
 more the Church  
 of Rome of its  
 owne accord  
 shriftest upon  
 the Church of  
 God.

**FINIS.**